Illustrated Jurisprudence of acts of worship

Simplifying and Teaching the Rulings of Islam

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Translation

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Review

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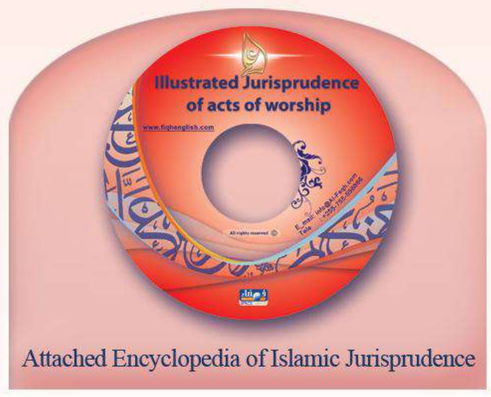

Attached Encyclopedia of Islamic Jurisprudence

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1

Purification And Water

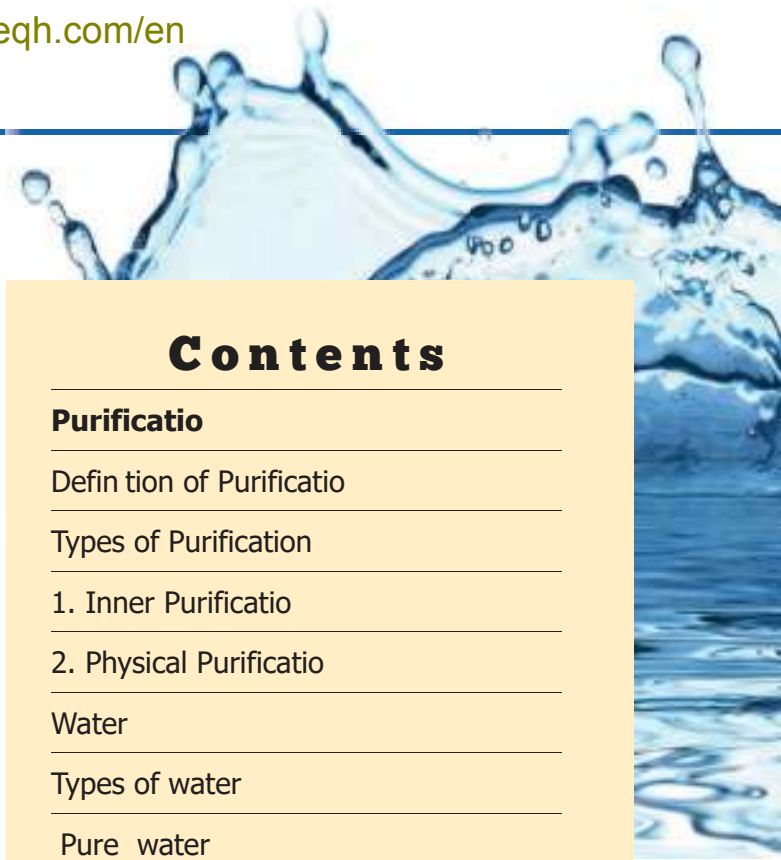
Purification

Purification literally mean

Cleanliness and being free from dirt.

While in the context of Islamic Jurisprudence (Shari'ah),

It means the removal of impurities and dirt.



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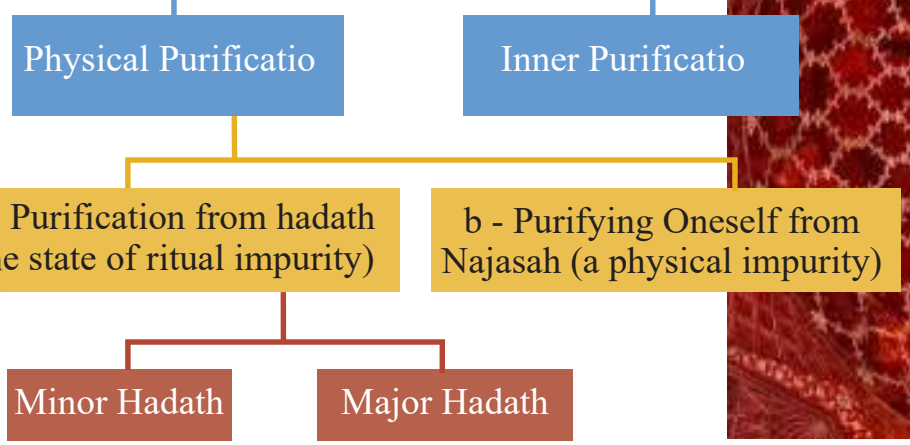
Types of Purification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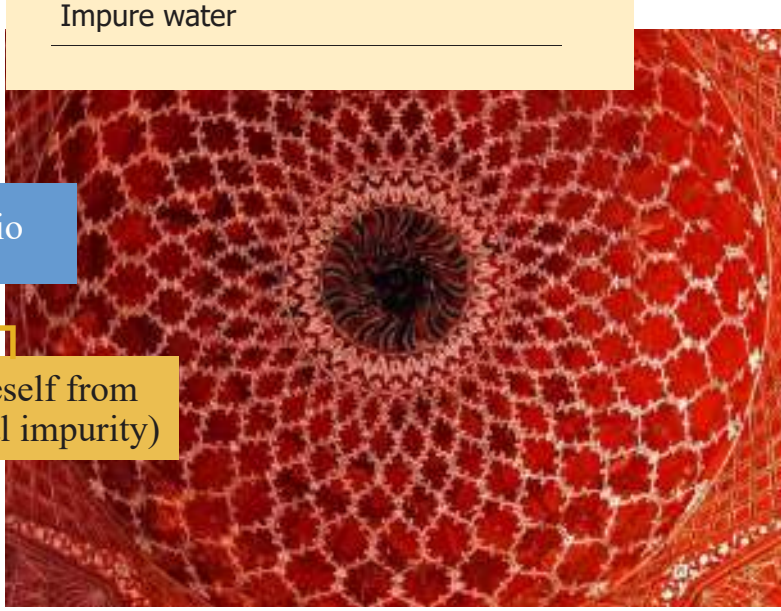

Types of Purification

1. Inner Purification

It is the purification of the heart from polytheism, sins etc. It is not possible to attain purification when the filth of polytheism lingers in the heart. As pointed out by Allah ﷻ:"O you who believe, verily, the mushrikun (polytheists, pagans, idolaters, disbelievers in oneness of Allah and in the message of Muhammad) are najas (impure). So let them not come near the Al-Masjid Al-Haram (the holy masjid in Makkah) after this year; and if you fear poverty, Allah ﷻ will enrich you, if He wills, out of His bounty. Surely, Allah is All-knowing, All-wise." (Tawbah:28)

And the Prophet ﷺ said: "Indeed the believer does not become impure." (1)

(1) agreed upon by Al-Bukhari and Muslim (This will be referred to as «agreed upon» in the remainder of the book).

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2. Physical Purification:

It is the purification of the body from dirt and impurities. Physical purification entails two forms of purification

a. Purification from Hadath (the state of ritual impurity).

Hadath is that which, when produced from or befalls a body, prevents a Muslim from acts of worship for which purification is a requisite, e.g. As-Salah (prayer), circumambulation of the Ka'abah etc. There are two types of Hadath:

Minor Hadath:

It is that which makes ablution imperative, like urine, defecation, passing wind and all other nullifiers of al-wudu' (ablution). These will be listed later on in the text. Purification from these is achieved by performing al-wudu'. Allah ﷻ says: "O you who believe! When you intend to offer Salah (daily prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and wash your feet up to the ankles. " (Maidah:6)

Major Hadath

It is that which makes ghusl (a purificatory bath) imperative, e.g. sexual relations, menstruation etc. Purification from this state is achieved by ghusl. Allah says: "If you are in a state of janabah (i.e. after sexual relations), purify yourselves (by bathing your whole body)." (Maidah:6)

Ablution purifies the body from minor hadath

If it is impossible to purify oneself through wudu or ghusl, then one purifies himself through Tayammum (a dry form of purification using soil, to be discussed in a later section).

b. Purification from Najasah (a physical impurity)

Removal of any physical impurity is obligatory, as Allah says: "And purify your garments" (Mudathir: 4). And the Prophet ﷺ said; "Most of the punishment in the grave is a result of the lack of cleaning (oneself from) urine" (1) and "When any of you comes to the masjid (mosque), he should be mindful of his sandals. If he sees filth or dirt on one (of them), he should wipe it (off) and then (he can) pray in them." (2)

Purification from physical impurities entails

1. purification of the place of praye ,
2. purification of clothes
3. purification of the bod

(1) narrated by Ibn Majah.
(2) narrated by Abu Dawud.

Purification of The Place of Prayer

Purification of The Body

Purification of Clothe

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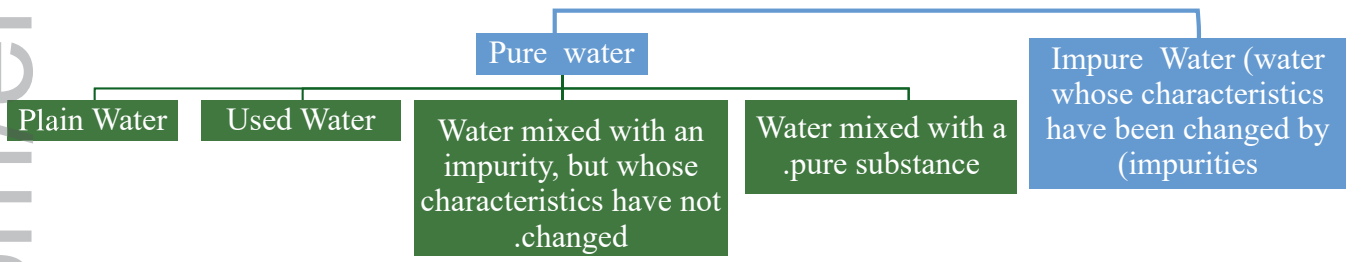
Water

Types of Water


Pure water
Impure Water (water whose characteristics have been changed by (impurities
Plain Water
Used Water
Water mixed with an impurity, but whose characteristics have not .changed
Water mixed with a .pure substance

Types of Water

The First Type: Pure Water

It is water which is pure within itself and can be used to purify other substances.

1. Plain or Ordinary Water.

It is water whose characteristics are the same as when it was created, whether it falls from the sky, e.g. rain, snow, hail, etc., or flows on the ground, e.g. water from seas, rivers, rain, wells etc. Allah says: "And we send pure water from the sky." (Furqan:48)

And He the Most High says, "He (Allah) sends down upon you from the sky water to purify you." (Al-Anfal:11) The Messenger of Allah ﷺ used to say: "Oh Allah, purify me from my sins with snow, rain, and hail,"[1] and he ﷺ also said concerning ocean water "It is pure and its carrion (dead animals) are lawful (to eat)." [2]

(1)agreed upon.
(2) narrated by Abu Dawud.

Rain

Rivers

Wells

Seas

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2. Used Water

It is water which has fallen from the limbs of the one purifying himself. There is no problem with using it for purification. It has been established from the Prophet ﷺ, on the authority of Ibn 'Abbas ﷺ who said "One of the wives of the Prophet ﷺ took a ghusl (a bath for ritual purification) from a qisa'a[1], then the Messenger of Allah ﷺ wanted to make wudu' from it, so she said: 'Oh Messenger of Allah, I was in a state of ritual impurity!' He then said: 'Water does not become impure.'" [2]

Rust from water storage tanks

3. Water Mixed with a Pure Substance

The water which has been mixed with a pure substance like leaves of a tree, soil, or rust from a storage tank for example, is pure. This is as long as it has not been affected to a point where we can no longer call it water.

This sort of water may also be used for purification. This is shown in the hadith of the Prophet ﷺ where he mentioned to the women who prepared his daughter for burial, "Wash her three times, five times or more - if you see fit - with water and sidr. [3] Then use camphor in the last washing."[4]

Water in which leaves are mixed

Water mixed with soil

Changes Within Water

When water changes, and the change renders it such that it must be called something else like tea, juice, etc., then it may not be used for purification

(1)a qisa'a is a large bowl.
(2)narrated by At-Tirmidhi.
(3)Sidr are grounded leaves from the lotus tree which are used when bathing for purification purposes
(4)agreed upon.

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Soup

Tea

Ink

Juice

4. Water into which an impurity has fallen but whose characteristics have not changed:

It is the water in which something impure (e.g. urine, dead animal/s) has fallen yet none of its characteristics: odor, color, or taste have changed.

This water is pure in accordance to what the Prophet ﷺ said regarding the well of Buḍâ'ah: "Indeed the water is pure, nothing renders it impure." (1)

The reason for this statement was that people used to put impurities around the well and rainfall would wash it into the well. But the well water was so plentiful that the impurities didn't have an effect on it and thus the well water remained unchanged.

The Second Type: Impure Water

It is water that impurities (urine, feces etc.) has changed one of its three characteristics: odor, color or taste. This water has then become impure and its usage is prohibited. A consensus has been reached on this by the scholars of Islam.

(1) narrated by Ahmad and At-Tirmidhi.

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A dead animal which has changed the nature of the water.

A dead animal which has not changed the nature of the water.

Issues for Discussion

1. We assume water is pure; unless proven otherwise. Therefore if there is water whose purity/ impurity is not certain, we assume it to be pure. Being overly concerned about its purity or impurity in such a case is discouraged.
2. It is permissible to perform ablution with Zamzam Water. This is shown by the report where the Prophet ﷺ called for a bucket of Zamzam water, and then drank and performed ablution from it.

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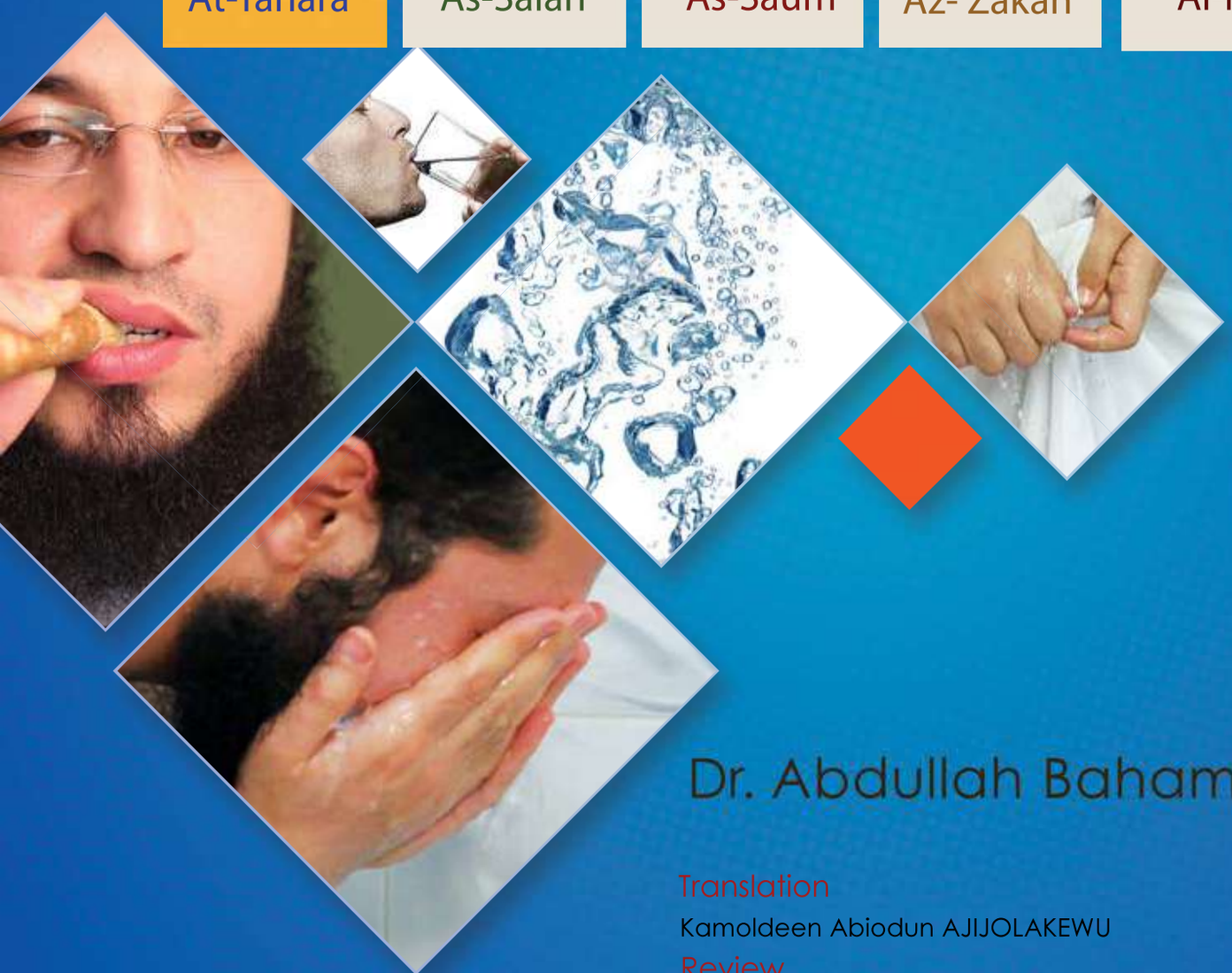
Simplifying and Teaching the Rules of Islam

At-Tahara | As-Salāh | As-Saum | Az- Zakah | Al-Hajj



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The rulings of najasat (impurities)

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2 The Rulings of An-Najasah

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Content

Definition of Najasa

Types of Najasah

1. Urine and feces from man
2. Menstrual Blood
3. Urine and dung of animals which are not permissible for eating
4. Carrion - animals which have died in a manner other than being slaughtered according to Islamic Law.
5. Pork
6. Dog's saliva
7. Pre-ejaculatory flui
8. The drip of post-ejaculatory fluid accompanied with urination.

An- Najasah Linguistically

Dirt/Impurity

An-Najasah in The Context of Islamic Law

Impurities which the Islamic law orders to be removed

Types of An-Najasah

1.Human urine and feces

The proof is the hadeeth about the bedouin Arab who urinated in the mosque and the Prophet ﷺ admonished him by saying, "These masaajid (mosques) are not for urinating or other filth, but they are for the remembrance of Allah, Salah and recitation of the Quran." (1)

2. Menstrual Blood

The proof for this is from the authentic narration, when Khaulah, the daughter of Yasaar ﷺ, went to the Prophet ﷺ and said: "O Messenger of Allah, I possess only one garment and I am menstruating," the Prophet said: "When the blood stops (and you have taken a bath), wash the part stained with blood then pray in it." (2)

Any blood, apart from menstrual blood, is pure. Whether it is blood spilled out or other than that. The evidence for this is the narration where one of the polytheists shot an arrow at one of the believers when he was praying. The man was hit and blood began flowing from the wound, but he removed the arrow and continued his prayer.

3. Urine and Dung of Animals Which Aren't Permissible to Eat

This is established on the hadeeth of Ibn Mas'ud ﷺ: "The Prophet ﷺ went to the toilet and he ordered that I bring him three stones, but I only found two stones. I searched for a third, but didn't find it, so I took a piece of dung and went to him with them. He took the two stones and dropped the dung saying: 'This is impure.'" (3)

(1) agreed upon.
(2) narrated by Abu Dawud.
(3) narrated by Al-Bukhari.

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What is the ruling on urine and feces of animals that are permissible to eat?

The urine and dung of animals that are permissible to eat are pure, as is confirmed in the hadeeth from Anas ibn Malik ﷺ He said that: "Some people came to Al-Madinah and became ill while therein. The Prophet ﷺ sent them to a herd of camels, (which had been) given as charity, (for them) to drink from the camels' urine and milk."(1)

(1) narrated by Al-Bukhari.

4. Dead Meat

It is any animal which died on its own, without being slaughtered in accordance with Islamic Law. Allah ﷻ the Most High says: "Say (O Muhammad ﷺ I find not in that which has been revealed to me anything forbidden to be eaten for one who wishes to eat it, except it be a dead animal, or blood (that has) spilled out, or the flesh of pigs; for that surely is impure..." (Al-An'aam:145).

Dead meat also includes any part cut from a live animal, before the animal is slaughtered.

1. Dead Fish and Locusts

From the statement of the noble Prophet:ﷺ "There has been made permissible for us two carrions and two types of blood. As for the two carrions, they are fishes and locusts (they can be eaten un-slaughtered) and as for the two bloods, they are the liver and spleen."(1)

2. Dead Animals Which Have No Flowing Blood (like flies)

The Prophet ﷺ said: "When a fly falls into any one of your containers, you should dip it in (the liquid) completely, and then remove it, because verily, in one of its wings is an antidote and the other a poison."(2)

(1) narrated by Ahmad.

(2) narrated by Al-Bukhari.

Dead Meat

Fish

Locust

Fly

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5. Pork

Allah ﷻ says: "Say (O Muhammad ﷺ: I find not in that which has been revealed to me anything forbidden to be eaten for one who wishes to eat it, except it be a dead animal, or blood (that has) spilled out, or the flesh of pigs; for that surely is impure..." (Al-An'aam:145).

Pig

6. Dog Saliva

The Prophet ﷺ said: "When one of you wants to purify a container from which a dog has drunk, wash it seven times, the first time with soil." (1)

(1) agreed upon.

Köpeğin salyası

7. Al- Maḍhy

It is a whitish sticky liquid that is produced during foreplay or by thinking of sex. It is neither emitted from sexual desire nor does it gush forth, and it is not accompanied by a feeling of tiredness due to its release - contrary to semen. One may not even notice its discharge. This is according to the hadeeth from Ali bin Abi Talib ﷺ who asked the Prophet ﷺ concerning this, who then replied: "Wash your private part and perform ablution." (2)

8. Al-Wady

It is a thick white fluid that comes out sometimes after urination.

(2) agreed upon.

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Cleaning of Semen (Al- Maniy)

Washing it off when still wet

Semen is a thick white fluid that exits the body at the peak of sexual stimulation and gushes forth when it exits. Its release is accompanied by a feeling of tiredness and it smells somewhat like the pollen of a palm tree or yeast. It is pure. This is because if it was impure, the Prophet ﷺ would have ordered us to wash anything spoiled by it. In regards to removing al- maniy, it is sufficient to rinse the cloth if al-maniy is wet, or just scrape it off if it is dry. This is according to A'ishah (may Allah be pleased with her) who said: "The Prophet used to wash semen from his clothes and go to pray in them while I saw traces of the rinse water on them."(1) And in the narration by Muslim: "I remember scraping it (Al-Maniy) from the clothes of Allah's Messenger, and then he prayed in them."(2)

(1) agreed upon.
(2)narrated by Muslim.

Scraping it off when it has dried

Alcohol

Alcohol is physically pure. Although it is impure on a spiritual level and drinking it is one of the major sins in Islam, there is no evidence stating that it's physically impure.

As for the statement of Allah (exalted be He): "O you who believe! Intoxicants, gambling, al-ansab (stones used as shrines or idols), and al-azlam (arrows for seeking luck or decision) are an abomination of shaitan's handiwork, so strictly avoid them in order that you may be successful." (Al-Maidah: 90). What is meant by this verse in reference to alcohol is spiritual impurity, and not physical impurity. In this regard it is just like gambling and idols.

Alcohol

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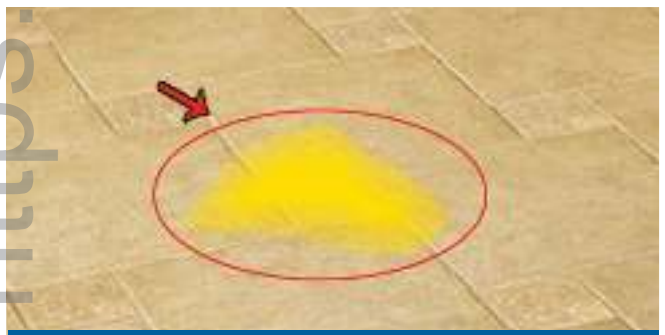
Ways of Removing Najasah

1. Purification of An Impure Floor or Impure Ground

When an impurity falls on a floo , it can be purified by using water or another purifying substance. This is according to the hadeeth of the bedouin Arab who urinated in the masjid, when the Prophet ﷺ said: "Leave him, but pour a pail or a bucket full of water on his urine."(1) However, when the liquid impurity spreads and then dries, the floor then becomes purified. This is evident from the statement of Abu Qilabah ﷺ who said: "When a floor becomes dry, it is clean." (2)

Washing The Ground/Floor with Water



Liquid impurity on the floo

Drying of the liquid impurity

2. Purification of Impure Water

It is purified by adding more water to it until the trace or traces of impurity disappear. And it can be purified, as well, by using modern purification methods.

Purification through modern methods

Purification by adding wate .

3. Purification of a Garment on which an impurity has fallen

Washing an impurity from a garment.

(1)narrated by Muslim.
(2)narrated by Al-Bukhari.

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It is washed with water, rubbing and squeezing it until the impurity is removed.

4. Purification of Beddings

Purification of beddings

Sheets, blankets etc. are washed with water, or with water and (then) modern cleansers - if necessary - until the impurity is removed.

5. Purification of Hides from Dead Animals

Tanning

1. Hides from Animals That Are Permissible To Eat:

An animal whose meat is permissible.

Hides are purified by tanning. The Prophet ﷺ said: "When a skin is tanned it has become pure."[1] Tanning is the treatment of hides with special substances which soften them and remove the stench from them. The hides of animals which are permissible to eat and who were slaughtered according to shari'ah guidelines are pure.

2. Hides from Animals That Are Impermissible To Eat

An animal whose meat is not permissible

As for hides which cannot be distinguished one from the other - i.e. whether it is the hide of a permissible or impermissible animal - then tanning does not purify it, even though it (the hide) could be pure in actuality.

6. Cleaning of Urine from Babies That Have Not Been Weaned

A baby-girl's urine is washed from any fibrous material e.g. garment, bed sheet, etc. to purify it, however sprinkling water is sufficient for purifying something from the urine of a baby-boy. This is according to the hadeeth of A'isha (may Allah be pleased with her) who reported the Prophet ﷺ to have said: "The baby-girl's urine is washed while that of a baby-boy is sprinkled on."[2]

Sprinkling upon a baby-boy's urine.

(1) narrated by Muslim.

(2) narrated by Abu Dawud.

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Washing from a baby-girl's urine.

7. Purification of a Container in which a Dog Has Licked

It is washed seven times, the first with soil. The Prophet ﷺ said: "The purification of your container in which a dog has licked is by washing it seven times; the first time with soil. (1)

8. Purification from Maḍhy and Wady

He should wash his penis and perform ablution. The Prophet ﷺ said according to the hadeeth of Ali bin Abi Talibؓ: "Make wudu' and wash your private part."(2) As for cloth stained with either of these, it is enough to drop water on the portion stained. This is according to the the hadeeth of Sahl ibn Haneefؓ when he asked the Prophet ﷺ: "How do I clean my garment which is stained with it (Al-Maḍhy / Al-Wady)," He ﷺ said; "It is enough if you use a handful of water and sprinkle it on your clothes when you find it (Al-Maḍhy / Al-Wady) has smeared it."(3)

(1) agreed upon.
(2) agreed upon.
(3) narrated by Abu Dawud.

9. Purification from Menstrual Blood

It is washed with water and there is no problem if traces of it remain. The Prophet ﷺ said: "Water is enough (to clean it) and the traces will not harm you."(4)

10. Purification of Footwear

Any type of footwear can be purified from filth by rubbing them in dirt or sand until there are no traces of impurity on them. The Prophet ﷺ said: "When any of you steps in an impurity when you're wearing shoes, the soil is enough to purify them."(5)

Purification of shoes by rubbing them on the ground

11. Purification of a Woman's Garment Which Drags on The Ground

If the tail of a female's garment is stained (with an impurity), it is enough for her to continue walking over a clean place; which thereby purifies the garment. The Prophet ﷺ said: "What comes after it (clean soil) will purify it."(6)

The female's garment purified by walking across clean ground.

(4) narrated by Abu Dawud.
(5) narrated by Abu Dawud.
(6) narrated by Abu Dawud.

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12. Purification of Solid Food from An Impurity

The impurity and the contaminated portion of food surrounding it are removed until what remains is pure and has not been contaminated by the impurity. The Prophet ﷺ said concerning a rat which had fallen into some butter, "Remove it (the rat) and the butter around it, and then eat your butter."(1)

Butter in which a dead rat fell.

13. A Silver Vessel for Wudu' Like a Mirror and Glass

They are wiped until the traces of impurity are removed.

Purification of glass by wiping.

(1) narrated by Al-Bukhari.

Issues Concerning Impurities

1. The fundemental principle regarding things is that they are pure until something indicates otherwise.
2. When an impurity befalls any cloth etc, but the exact place of the impurity is unknown, the entire cloth is to be washed.
3. When an impurity changes into something else e.g. when the dung of a donkey is burnt, changing into ashes - then it becomes pure through this change.

Transformation of dung to ashes, thus becoming pure.

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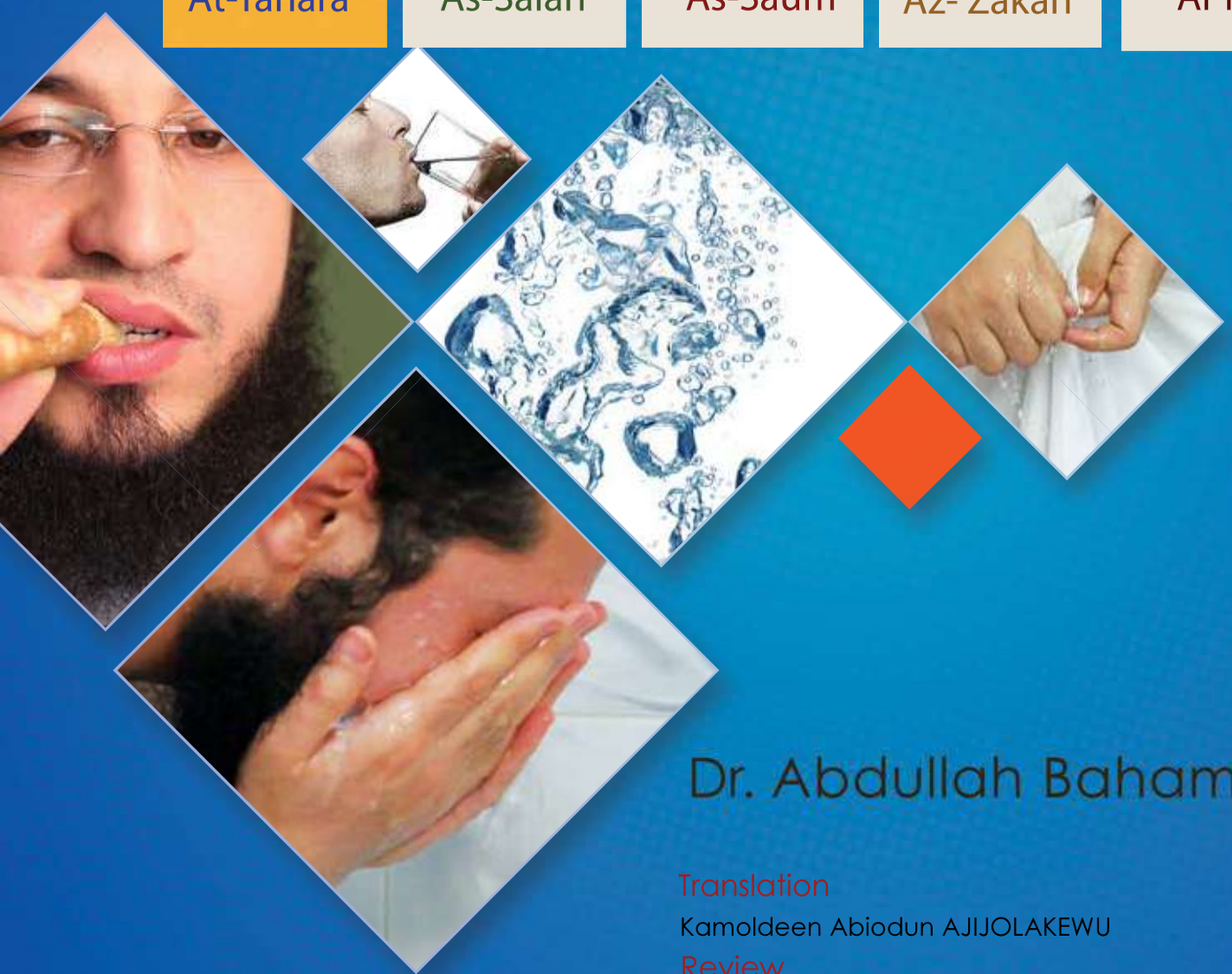

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Leftover Water

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3 Leftover Water

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Contents

Definitions of leftover water

Pure leftover water:

1. Leftover water of a human.
2. Leftover water of a cat.
3. Leftover water from animals whose consumption is permissible and their likes.

Impure leftover water :

a. Leftover water from a dog.

b. Leftover water from a pig.

Leftover Water

What is meant here is that which is left in a container after someone/something has drunk from it.

The fundamental rule concerning leftover water is that it's pure until proven otherwise. The following are examples of leftover water:

1. Pure Leftover Water

a. Leftover water from a human being:

It is reported that the Prophet ﷺ used to drink from what A'ishah (may Allah be pleased with her) had drunk while she was menstruating, and he used to put his mouth on the place where she drank from.(1)

(1) narrated by Muslim.

b. Leftover water from a cat:

The Prophet ﷺ said of the cat that drank from a container: "It (the cat) is not impure. It is merely one of your companions who frequently wanders amongst you."(2)

Leftover water of a cat

(2) narrated by At-Tirmidhi.

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c. Leftover water from animals whose consumption is permissible, as well as mules, donkeys, carnivores, hunting birds and their likes.

It is pure. This is because the basis of all things is purity when there is no evidence proving otherwise. It is well known that the Prophet ﷺ used to ride donkeys as did others during his time. This proves that donkeys are not impure.

Leftover water of hunting birds

Carnivorous animals' leftover water

A donkey's leftover water

Leftover water of animals whose consumption is permissible

Impure Leftover Water

a. Leftover water from a dog:

The Prophet ﷺ said: "The purification of any of your containers in which a dog has licked is by washing it seven times, the first (of them) with soil."(1)

Leftover water from a dog

b. Leftover water from a pig:

The leftover water of a pig is filthy due to Allah's (exalted be He) saying: "... and the meat of swine, for verily it is rijis (filth)..." (An'aam:145)

Therefore that which comes from it would be filth also

Leftover water from a pig

(1) agreed upon.

The Purity of the Human Being

The human being is pure, whether a muslim or disbeliever. If he or she is a muslim, their state is referred to in the Prophet's ﷺ statement, "Indeed the believer does not become impure."(1)

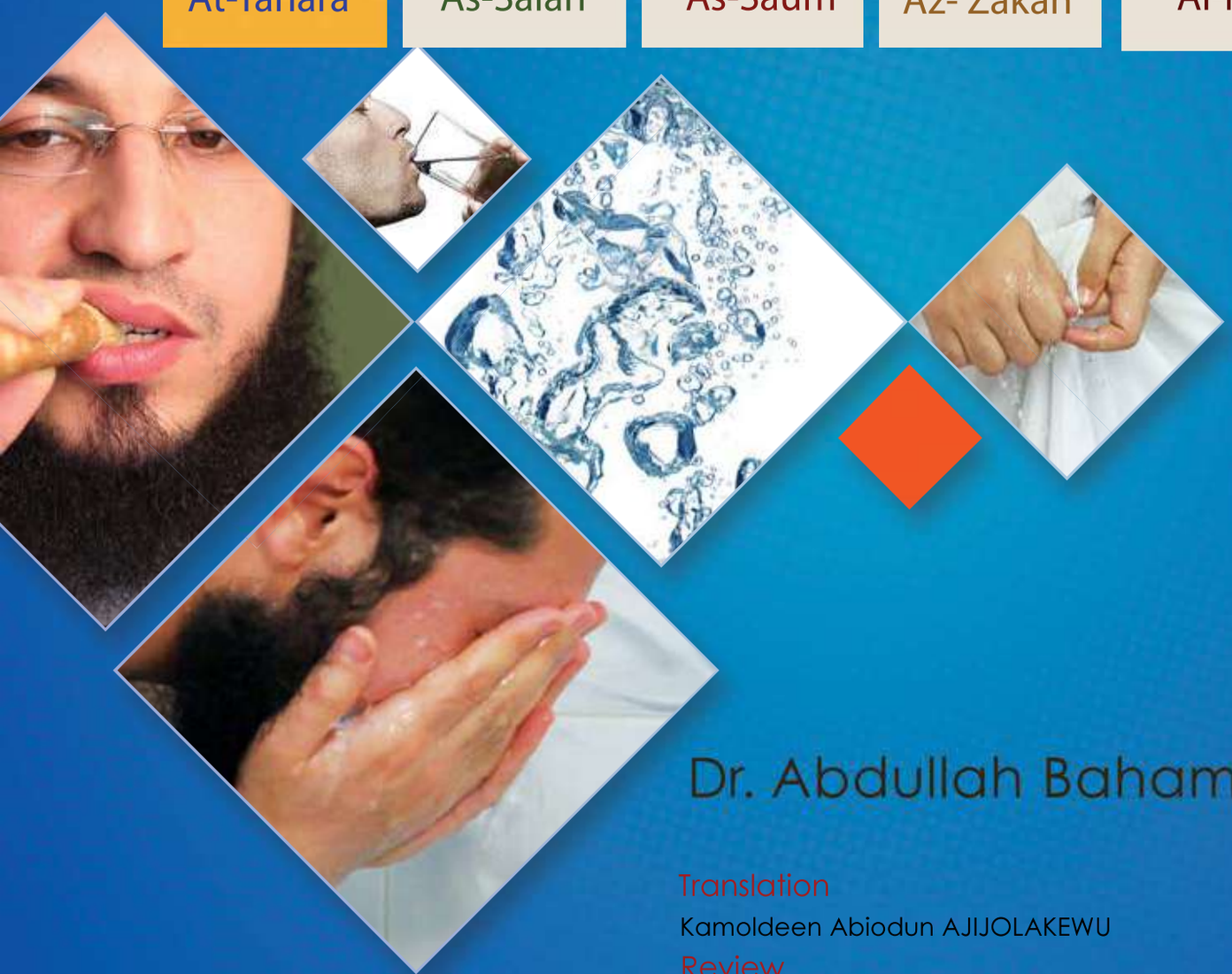
And in the case of the disbeliever, the Prophet ﷺ made wudu' with the left over water of a disbelieving woman. As to Allah's saying, "The mushrikun (polytheists) are najas," it refers to the inner impurity from their disbelief in the Oneness of Allah and in associating others with Him in worship.

(1) agreed upon.

Illustrated Islamic Jurisprudence for the Acts of Worship

Simplifying and Teaching the Rules of Islam

At-Tahara | As-Salāh | As-Saum | Az- Zakah | Al-Hajj



Dr. Abdullah Bahammam

Translation

Kamoldeen Abiodun AJIJOLAKEWU

Review

Dr. Abdul-Razzaq Abdul Majeed Alaro

Dr. AbdulRaheem Kajogbola Omoloso

Usage of golden and Silver Pots in Islam

https://www.al-feqh.com/en

4 Containers

Contents

- **Definition of Containers.**
- Usage of Gold and Silver Containers

1. To Eat and Drink
2. For other things apart from Eating and Drinking

- Usage of Containers Patched with Silver

Containers

Storage vessels in which water and other things are kept.

Usage of Gold and Silver Plates

1. For Eating and Drinking

Their usage is forbidden, as stated by the Prophet ﷺ: "Do not drink from gold and silver containers and do not eat from plates made from them. Verily they are for them (the unbelievers) on earth and for you (the believers) in the hereafter."(1) And he ﷺ said: "He who drinks from a silver container, indeed (he) causes hell-fire to boil in his bell ."(2)

Eating from a Silver Vessel

Eating from in a Gold Vessel

2. For Other than Eating and Drinking

It is permissible to use gold and silver for things other than eating and drinking, for example to perform ablution. This is based on the specificit of the previously mentioned hadeeth to eating and drinking. Also we see evidence for this from the hadeeth of Ummu Salamah (may Allah be pleased with her). She possessed a small container resembling a bell made from silver that contained grains of hair belonging to the Prophet ﷺ.(3)

(1) agreed upon.
(2) agreed upon.
(3) narrated by At-Tirmidhi.

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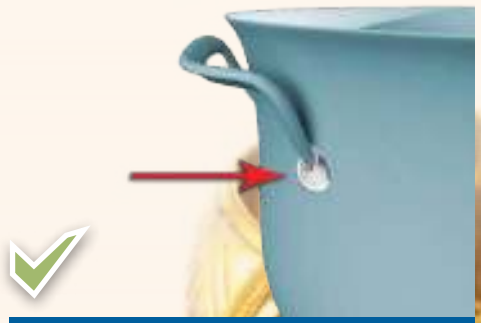
A Silver Vessel for Wudu'



Use of a Vessel Repaired with Silver

Usage of Containers Patched with Silver

It is permissible to use containers patched with a small amount of silver. The patching must be for the purpose of repair only and not beautification, as is shown in the hadith in which the Prophetﷺ mended the cracked portion of a pitcher with a chain made of silver.(1)

(1) narrated by At-Tirmidhi.

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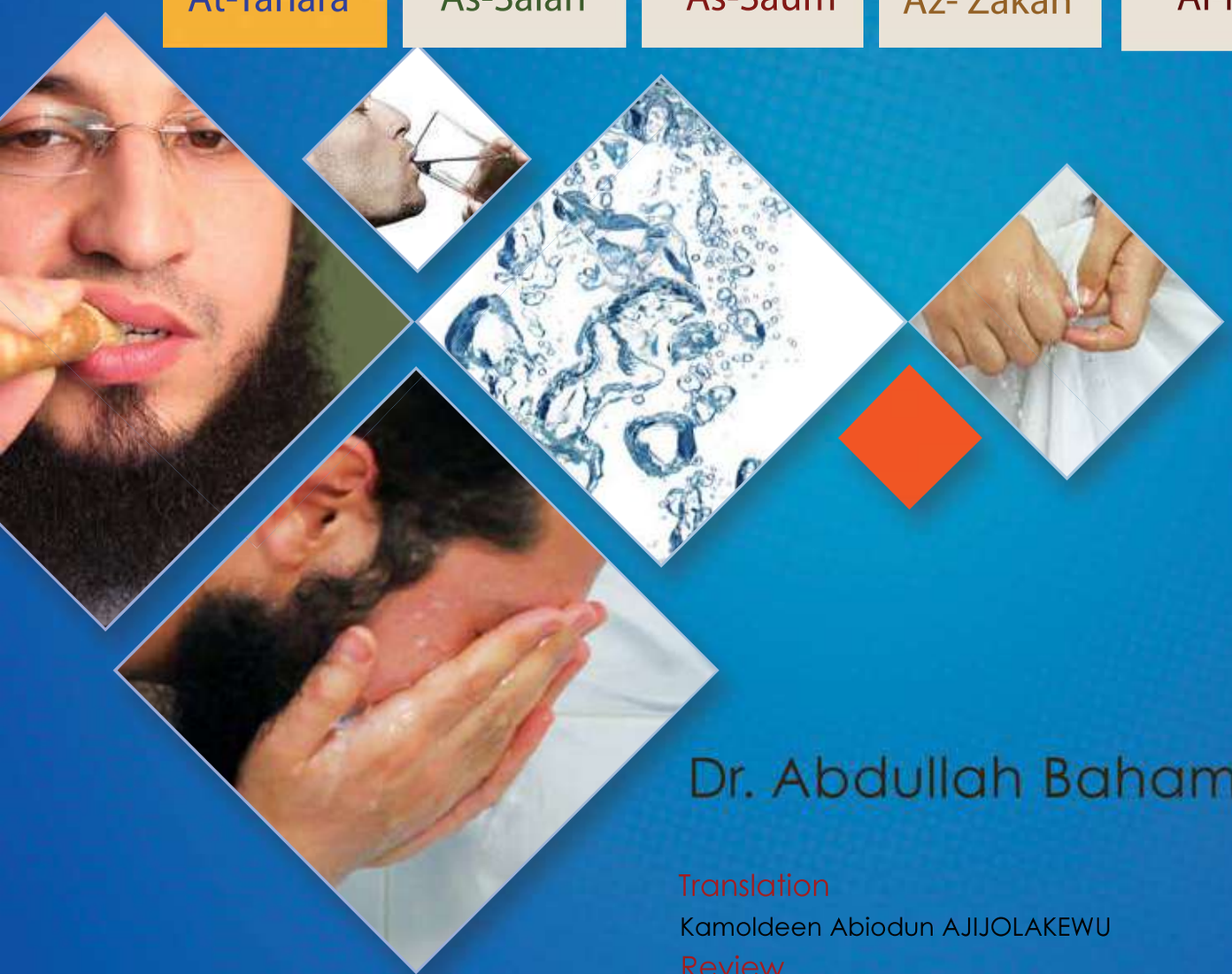

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The Rulings of Relieving Oneself

https://www.al-feqh.com/en

The Rulings of Relieving Oneself

Contents

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Al-Istinjaa and Al-Istijmar.

Defin tion of both.

Wisdom behind them.

Rulings of things to be used for Al-Istijmar.

Rulings Concerning Relieving Oneself

1. Covering one's nakedness from people when using the toilet. The Prophet ﷺ said: "A screen is set up between the eyes of the jinn and the private parts of the children of Adam when they mention Allah's name (they say bismillah) before using the toilet." (1)

2. Protection of the body and clothing from becoming stained with impurity, but if they become stained, he should wash them off. The Prophet ﷺ walked by two graves and said: "Both of them are being punished, but not for a major sin. This one did not wash urine from himself....." (2)

3. Cleaning oneself by using water and stones; or the likes. On the authority of Anas Ibn Malik ﷺ who said: "Whenever the Prophet ﷺ went to the privy to answer the call of nature, a servant and I used to carry a skin water container and a spear, and he would cleanse himself with the water."(3)

(1) narrated by At-Tirmidhi.
(2) narrated by Abu Dawud

(3) agreed upon.

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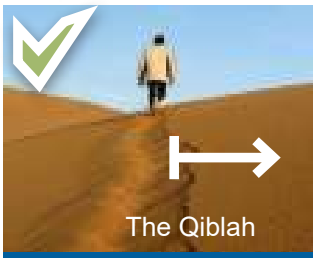
Prohibited Acts When Relieving Oneslf



Relieving Oneself in the Desert or Wilderness

Defecating in Thoroughfares

Entering the Bathroom with a Mushaf

1. Facing the Qiblah (direction of prayer, which is towards the Ka'bah) or turning one's back to the Qiblah when relieving oneself in an open area e.g. the desert.

When in buildings, it's best not to face or turn your back to the Qiblah. The Prophet ﷺ said: "When you relieve yourselves do not face the Qiblah and do not turn your backs to it while urinating or defecating, but turn west or east of it (e.g. turn in another direction if you are facing the Qiblah or your back is towards it)."(1)

2. To urinate or defecate in the paths and thoroughfares of people, their shade, or meeting places. The Prophet ﷺ said: "Beware of two who are cursed," they (the Companions) ﷺ asked : "O Messenger of Allah, who are they?" He ﷺ said: "Those who relieve themselves in the path of people or where they take shelter and rest."(2)
3. Urinating in still/non-flowing water, like a pond, lake or place of bathing: e.g bath pond, hot spring. The Prophet ﷺ said: "Don't anyone of you urinate in still water and then bath in it."(3)
4. Entering the lavatory with the Qur'an.

(1) agreed upon.
(2) narrated by Muslim.
(3) agreed upon.

Recommended Acts when Relieving Oneself

1. Staying out of people's sight while defecating or urinating outside.
2. To say while entering the lavatory: "Bismillah, O Allah, I seek protection in You from wicked male jinn and female jinn."(4)
3. Entering the lavatory with the left foot first and leaving with the right foot first
4. To seek Allah's forgiveness upon exiting the lavatory by saying "Your forgiveness."(5)

(4) agreed upon.
(5) Narrated by Abu Dawud.

Leaving with the Right Foot

Entering with the Left Foot

Urinating in Stagnant Water

It has been proven that urinating in stagnant water produces fluke worms/parasites (schistosoma) that cause bilharzia (schistosomiasis); commonly called snail fever. (1)

(1) Prophetic Medicine in Light of Modern Science, Ghiyath Ahmad.

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Things Disliked When Relieving Oneself

1. Saying something while defecating or talking with someone else, except when the need arises. Ibn Umar ﷺ reported that a man passed by the Prophet ﷺ while He (the Prophet) was urinating, and he said salams unto him, but the Prophet didn't reply.(1)
2. Entering the toilet with something bearing the inscription of Allah's name, unless there is fear of it being stolen. If you enter the lavatory with a Mushaf/Qur'an or a book containing verses from the Qur'an and/or hadeeth's of the Prophet, you must place them in a place away from the toilet itself e.g. on a window sill, ledge, in a coat pocket and then hang the coat from a hook, etc. It's not permissable to hold them or have them on your person while you relieve yourself.
3. Touching the private parts with the right hand or cleaning oneself (either Al-Istin ja'a or Al-Istijmar) with it. The Prophet ﷺ said: "None of you should touch his penis with the right hand while urinating, neither should he clean himself (from defecation or urine) with his right hand after defecating."(2)
4. Urinating into cracks and holes of rocky ground. This is to avoid harming the creatures living in them, or so that they will not harm you.

Speaking While Relieving Oneself

Entering the Bathroom with something which has Allah's Name on it.

Urinating in Holes

(1) narrated by Muslim.
(2) agreed upon.

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Urinating Standing

Urinating while standing: The Prophet ﷺ forbade urinating while standing, but if the splash from urine can be avoided (while standing), then it is permissible to stand. This is found in the hadeeth of Hudhaifah ﷺ who said: "The Prophet ﷺ came upon some people's trash pile and urinated (there) while standing." (1)

(1) narrated by Al-Bukhari.

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Al-Istinjaa and Al-Istijmar

The Ruling of Al-Istinjaa and Al-Istijmar

Al-Istinjaa

Removal of traces of urine or feces with clean water.

Al-Istijmar

Removal of traces of urine or feces by wiping with stones or something similar.

The use of water for purification after using the toilet has been legislated based on the hadeeth of Anas Ibn Malik ﷺ who said: "Whenever the Prophet ﷺ went to the privy to answer the call of nature, a servant and I used to carry a skin water container and a spear, and he would cleanse himself with the water."[1]

It is permissible to clean oneself with stones, toilet tissues, leaves, etc. by themselves, instead of using water, if two conditions are met:

1. That urine or feces do not go beyond the regions from which they have exited. When they go beyond these regions it is compulsory to use water. (An example of this is if either of them runs down ones leg.)
2. Al-Istijmar should be done with three wipes or more until the passages (front or back) become clean.

The Wisdom Behind Al-Istinjah and Al-Istijmar

1. Cleaning oneself and removal of impurities.
2. Neatnesss and protection from causes of diseases.

Points of Benefit

Al-Istinjaa doesn't have to be performed after merely passing wind. Cleaning oneself with water is better than cleaning oneself with stones etc., because it is neater and cleaner.

(1) agreed upon.

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The Conditions for What Is Used for Al-Istijmaar

1. It must be clean; Najasah may not be used for Al-Istinjah.
2. It must be permissible in Islam, it is wrong to use forbidden objects.
3. It must be capable of cleaning the soiled area.
4. It must not be a bone, dung or the likes. Salman Al-Fārisi said: "Indeed, the Prophet ﷺ forbade us from facing the Qiblah while defecating or urinating, from wiping (ourselves) using the right hand, wiping with less than three stones, or wiping with dung and bones." (1)
5. It must not be something that has any respected importance or something sacred in the religion e.g. food or papers containing religious script and/or information.

Examples of things that can be used include clean stone, handkerchief, toilet paper, sanitary paper, and a piece of cloth.

Cleaning oneself with a Piece of Cloth

Cleaning oneself with Bone

Cleaning oneself with Toilet Paper

Cleaning oneself with Food

Cleaning oneself with Stone

Cleaning oneself with Revered Papers

Making Istinjaa with Ones Right Hand

Cleaning oneself after answering the call of nature with your right hand is forbidden. The Prophet ﷺ said "None of you should touch his penis with his right hand while urinating, neither should he clean himself (from defecation or urine) with his right hand." (1)

(1) narrated by Muslim.

(1) narrated by Muslim.

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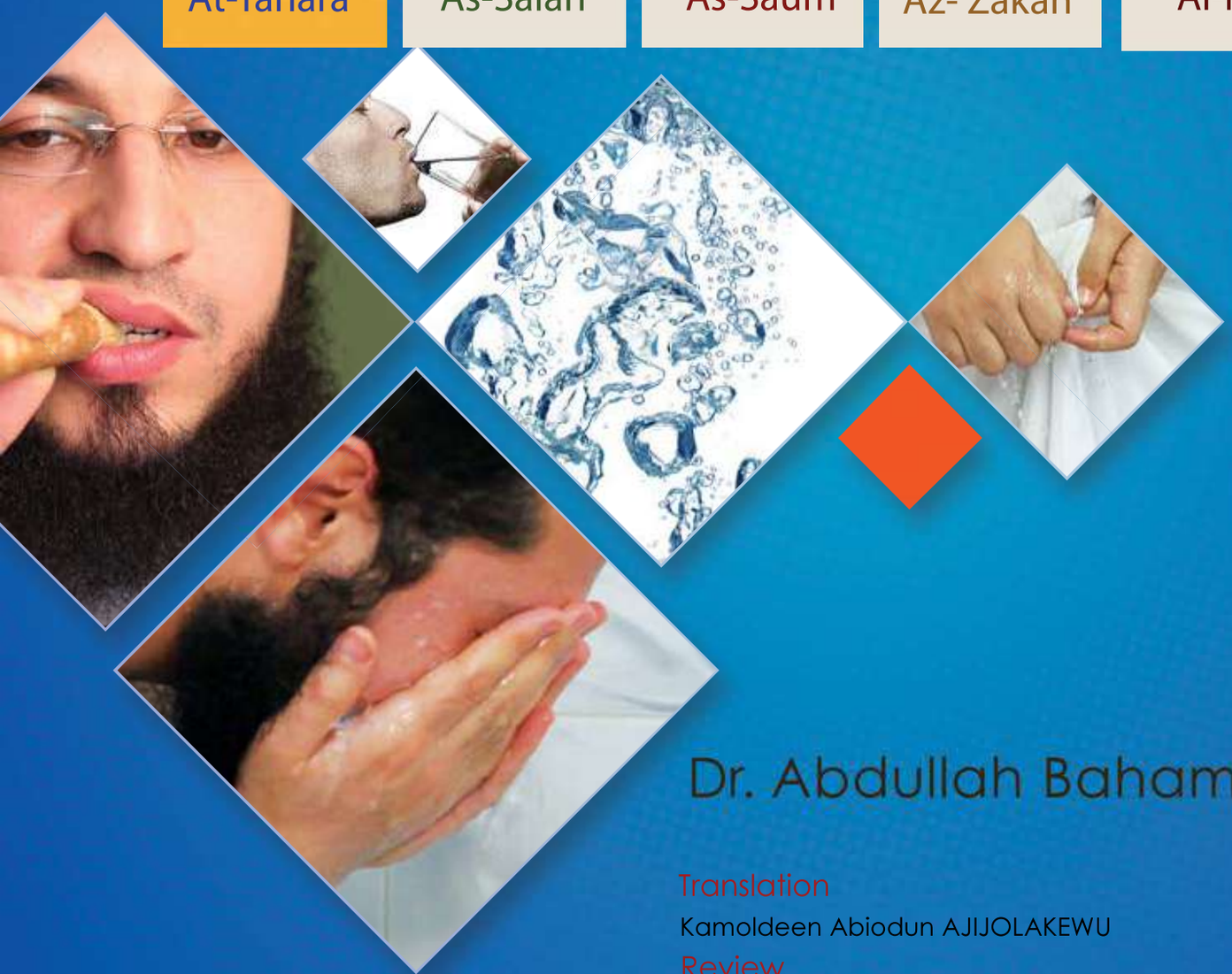

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The Practices of Al-Fitrah

https://www.al-feqh.com/en

6 The Practices of Al-Fitrah

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1. Using As-Siwak
2. Rinsing the Mouth and Nose out with Water
3. Al-Istinjaa
4. Trimming of the Moustache
5. Leaving the Beard to grow
6. Removing the Pubic Hair
7. Circumcision for the Male and Light/ Minor Trimming for the Female (Female Circumcision)
8. Trimming the Finger and Toe Nails
9. Removing/Shaving the Hair under the Arm
10. Washing the Knuckles

The Practices of Al-Fitrah

They are acts that produce the natural disposition that Allah created mankind upon. With them, a human being becomes complete and exists in the best form and appearance.

A'ishah (may Allah be pleased with her) reported that the Prophet ﷺ said: "Ten things are part of Al-Fitrah: trimming the moustache, letting the beard grow, using As-Siwak, snuffing up water into the nose (in ablution), clipping the finger and toe nails, washing the knuckles, plucking the armpit hair, removing the pubic hair, cleaning the private parts with water after using the toilet, rinsing out the mouth with water."(1)

1. As-Siwak

As-Siwak

It is a piece of stick from the Arak tree used to brush the teeth and rid them of food, particles, and odor.

The use of Siwak is encouraged at any time of the day. The Prophet ﷺ said: "As-Siwak is purification for the mouth and pleasing (to) the Lord (Allah The Most High)"(2).

Its use is especially recommended for the following:

1. During Ablution

The Prophet said: "Were it not that I might overburden my followers, I would have ordered them to use the Siwak every time they make wudu'."(3)

2. Before Aṣ-Ṣalāh

The Prophet ﷺ said: "Were it not that I might overburden my followers, I would have ordered them to use the Siwak at (the time of) every Salah." (4)

3. When Entering the House

Narrated Al-Miqdam from his father ﷺ that he said: "I asked A'ishah (may Allah be pleased with her) , 'What does the Prophet ﷺ do first when he enters his house?' She replied: 'He uses As-Siwak.'"(5)

(1) narrated by Muslim.
(2) narrated by Ahmad.
(3) narrated by Ahmad.
(4) agreed upon.
(5) narrated by Muslim.

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4.After Waking up from Sleep

Hudhaifah ﷺ said: "When the Prophet wakes up in the night, he cleans his mouth with Siwak." (1)

5.Before Reading the Qur'an

Ali ﷺ narrated, when he ordered people to use the Siwak, that the Prophet ﷺ said: "Indeed, when a servant (of Allah) (exalted be He) uses the Siwak, then stands for prayer, an angel stands behind him to listen to his recitation. He (the angel) moves closer to him until he places his (the angel's) mouth on his (the reciter's) mouth, and there is nothing that comes out of his mouth of what he recites except that it is in the stomach of the Angel. So clean your mouth before reading the Qur'an."(2)

2.Rinsing the Mouth and Nose Out with Water

Rinsing the Mouth Out with Water

This is done by putting water into the mouth and swishing it around.

Rinsing the Nose Out with Water

This is done by gently inhaling water into the nose and then blowing it out.

(1) narrated by Al-Bukhari.
(2) narrated by Al-Bazzar.

Benefits of Using the Siwak

From the benefits of the Siwak is that it's purification for the mouth in this world, pleasing to our Lord – Allah the Mighty and Majestic - in the hereafter, it strengthens the teeth, thickens the gums, clears the voice and invigorates its user.

3. Al-Istinjaa

Rinsing the Mouth

Rinsing the Nose

Al-Istinjah

Al-Istinjah is the removal of the traces of urine and/or feces by washing the private parts with water after relieving oneself.

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4. Trimming of the Moustache

What is intended by the trimming of the moustache is grooming it properly and looking different from the disbelievers.

5. Letting the Beard Grow

It is leaving the beard as it is and not removing any of it or shaving it.

Shaving the Beard

Shaving the beard is forbidden because the Prophet ﷺ ordered the men to grow it. The Prophet ﷺ said: "Trim the moustaches, leave the beards, and be different from the magians." (1)

(1) Narrated by Muslim.

6. Removing the Pubic Hair

Removing the Pubic Hair

Shaving/Cutting the pubic hair surrounding the private parts.

The Benefit of Removing the Pubic Hair

It has been proven scientifically that shaving pubic hair maintains the health and well-being of the skin; and that the presence of hair on this part of the body frequently causes skin rashes and irritations.

7. Circumcision for the Male and Trimming for the Female (Female Circumcision)

Circumcision

This is the removal of the foreskin from the head of the penis.

Trimming – Female Circumcision

It is the reduction of the extra skin above the clitoris.

Circumcision is for males while trimming is for females. This is according to the hadith where the Prophet ﷺ ordered Umm 'Atiyyah thus: "Be light in your cutting and do not remove any flesh (i.e. just trim the foreskin that's over the clitoris), for it gives (some) smiles to her face and brightens it, and is more pleasing for her husband."(1)

Circumcision is obligatory for the males and recommended for females. The reason for this is that circumcision promotes good hygiene for males and trimming helps in the general wellbeing of females.

(1) narrated by Al-Hakim

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8. Clipping the Finger and Toe Nails

It is cutting, trimming and/or filing the nails to avoid them growing long.

Trimming the Nails

9. Plucking/Shaving the Hair under the Arm

It is the removal of the hair growing in the armpit. By so doing, neatness is achieved and bad odor associated with hair growing there is avoided.

Plucking/Shaving the Hair from the Armpits

10. Washing the Knuckles

The Knuckles

These are the joints of the fingers as seen from the back of the hand.

Some scholars have added to the above the dirt that collects around the ears and neck, and some other parts of the body.

Forty Days

It is disliked to leave the fingernails, armpit hair, pubic hair, and moustache unattended to for more than forty days. Anas Ibn Malik ﷺ said, " The Prophet ﷺ prescribed a time limit for the trimming of the moustache, clipping the nails, and shaving the pubic hair and the armpit; they should not be left unattended to for more than forty days."(1)

(1) narrated by Muslim.

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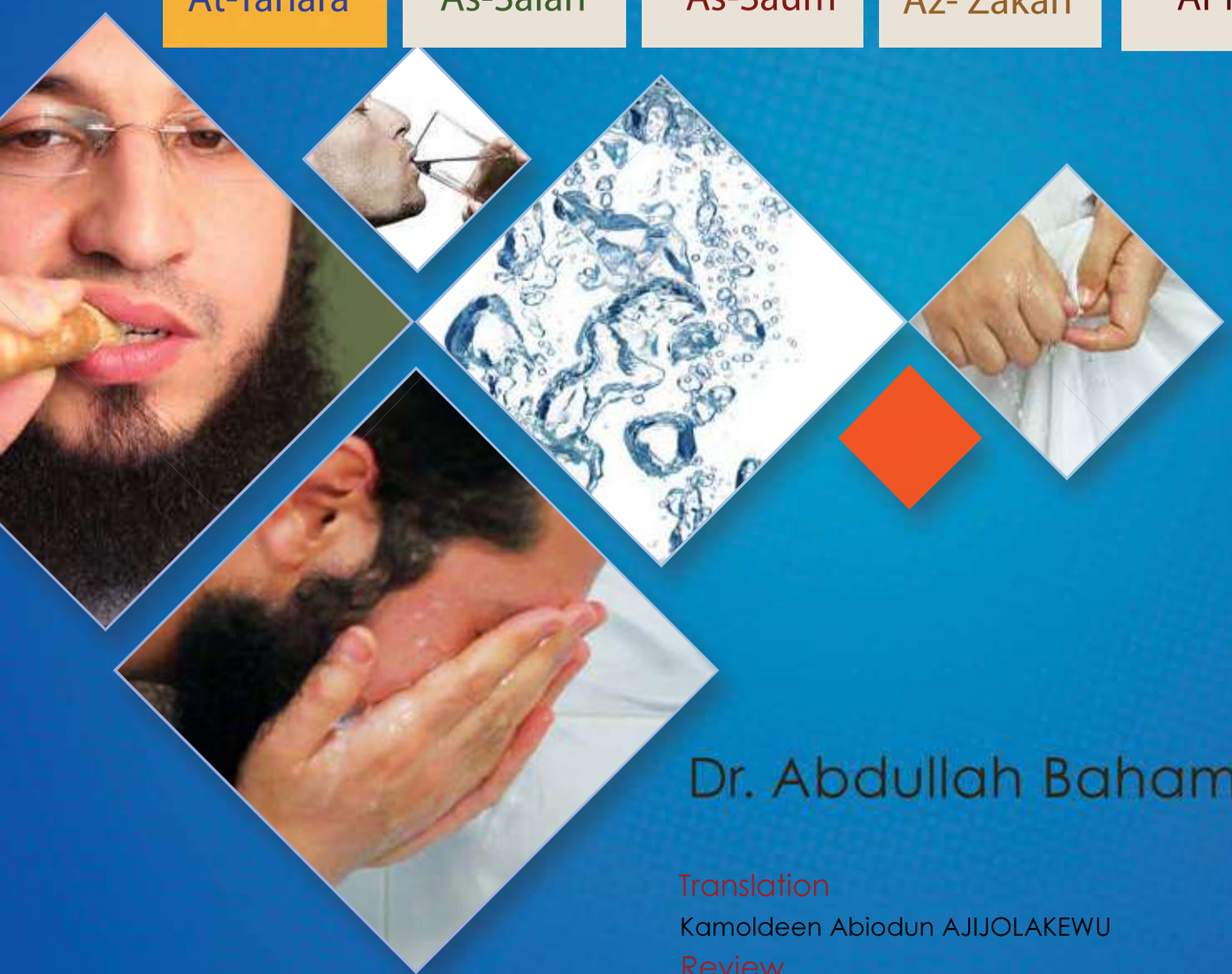

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How to perform Wudu (ablution)?

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7

Al-Wudu'

Al-Wudu Linguistically

Goodness and cleanliness.

Al-Wudu' in the Context of The Shari'ah (Islamic Law)

Using water on the limbs of the body with the intention of purification

The Rulings of Wudu'

Al-wudu' is either obligatory or recommended.

a. There are three things for which al-wudu is obligatory.

1. As-Salāh (Prayers)

Allah (exalted be He) said: "O you who believe, when you intend to offer As-Salāh (prayers), wash your faces and your hands up to the elbows, rub your heads, and wash your feet up to (and including) the ankles." (Al-Ma'idan:6).]

Al-Wudu' for Aṣ-Ṣalāh

Contents

Definition of Al-Wudu

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Obligatory Acts of Al-Wudu'

Recommended Acts of Al-Wudu'

Nullifiers of Al Wudu'

2. Circumambulation of Ka'bah.

This is because the Prophet ﷺ said to a menstruating woman: "Do not perform Tawaf until you have taken a purificatory bath. (1)

Al-Wudu' for Circumambulation

(1) narrated by Al-Bukhari.

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3. Touching the Noble Qur'an:

Allah the most Exalted says: "None touch it (The Noble Qur'an) except the purified (Waqiah:79)]

Al-Wudu' for Touching the Qur'an

b. Al-wudu' is recommended for other purposes.

The Prophet ﷺ said: "No one constantly stays in a state of al-wudu' except a believer."(1)

Renewal of al-wudu' for each Ṣalāh (even if it has not been previously invalidated). Also al-wudu' is strongly recommended during the remembrance of Allah, during supplications, before reading the Qur'an, before sleep, before bathing*, after carrying the dead, and after using the toilet even if one has no intention of observing Ṣalah.

* What is meant here with bathing is pouring water over the entire body, after any impurity has been removed prior to making wudu'. This order:

1. removal of any impurity
2. making wudu'
3. pouring water over the entire body, was the way of the Messenger of Allahﷺ.

For Invoking or Remembrance of Allah

Al-Wudu' before Sleeping

Al-Wudu'before reading the Qur'an

Al-Wudu' after Carrying a Corpse

(1) narrated by Ahmed.

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Merits of Al-Wudu'

1. A Means of Attaining the Love of Allah:

Allah (the exalted) says: "Truly Allah loves those who turn to Him in repentance and loves those who purify themselves." [Baqarah: 222]

2. A Mark of Distinction of the Prophet's ﷺ nation, on The Day of Judgment:

The Prophet ﷺ said: "My nation will come forth on the day of judgment like 'Ghurrah Muhajjaleen' (horses with white forelocks and white feet)(1) as a result of making Al-wudu'. So any of you (who is) capable of lengthening his ghurrah (places of light) should do so."(2)

3. Expiation of Sins and Misdeeds:

The Prophet ﷺ said: "He who performs the wudu' perfectly (i.e., according to Sunnah), his sins will depart from his body, even from under his nails."(3)

4. The Elevation of Ranks:

The Prophet ﷺ said: "Should I tell you that by which Allah erases the sins and elevates the ranks (of man)." They (the companions) said: "Yes, O Messenger of Allah." Then he said, "Performing the wudu' thoroughly despite whatever odds,(4) to make many steps towards (to walk from a far distance to) the masjid (mosque), and waiting for the next obligatory prayer after observing a prayer. That is (when you are) steadfastness."(5)

(1) Al-Ghurru: is the white patch on the forehead of the horse. Muhajjaleen: are horses with white feet. At-Tahjeel: White patches on their limbs. This refers to the light on the Day of Judgment that will be on the parts of the body that used to be washed during al-wudu'.
(2) agreed upon.
(3) narrated by Muslim.
(4) Odds: here means hardships and conditions disliked by men.
(5) narrated by Muslim.

Description of Al-Wudu'

1. Making the intention in one's heart.
2. Saying: "Bismillah"
3. Washing the hands to the wrists (3 times).
4. Using the Siwak (when rinsing the mouth).
5. Rinsing the mouth and taking water into the nose, then gently blowing it out.

Al-Maḍhmaḍha: means rinsing the mouth out with water. Al-istinshaq: means rinsing the nasal passages by sniffing water into the nostrils. Al-Maḍhmaḍha and Al-istinshaq are done with a single handful of water i.e. at the same time. Al-Istinthar means blowing water out of the nose.

6. Washing the face (3 times) and running ones wet hands through the beard. The limits of the face vertically are from the hairline to the chin and horizontally from ear to ear.
7. Washing of the right arm from the tip of the fingers to (and including all of) the elbow (3 times) and then the left arm in the same manner.
8. Wiping of the head: One wets one's hands with water and then passes them over the head. (once).
9. Wiping of the inner part of the ears with the index fingers and the outer part with the thumbs (once), straight after wiping the head, with the remaining water on one's palms and without wetting one's palms again.
10. Washing the right foot up to and including the ankle, three times, and then the left one in the same manner.

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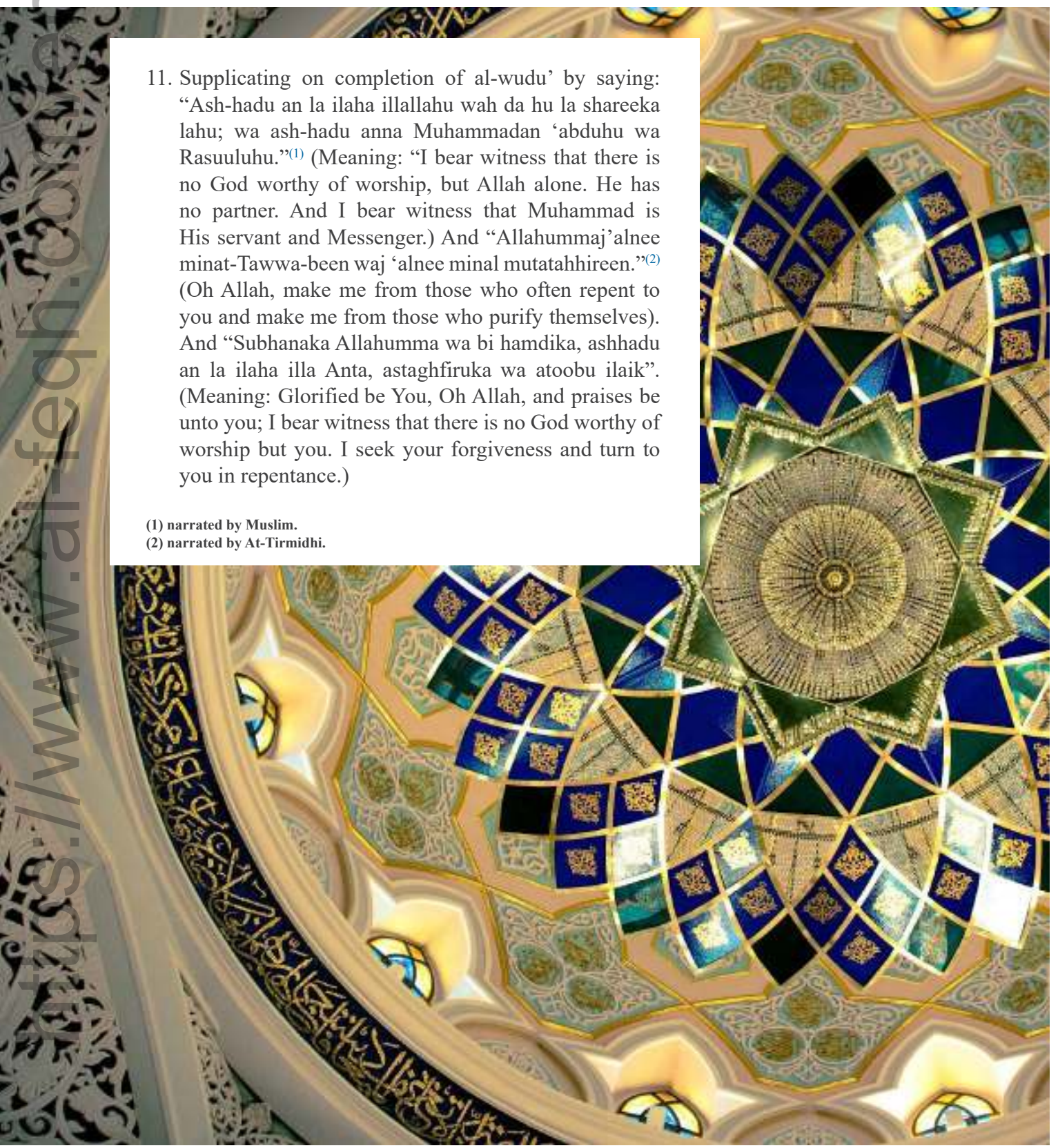
11. Supplicating on completion of al-wudu' by saying: "Ash-hadu an la ilaha illallahu wah da hu la shareeka lahu; wa ash-hadu anna Muhammadan 'abduhu wa Rasuuluhu."(1) (Meaning: "I bear witness that there is no God worthy of worship, but Allah alone. He has no partner. And I bear witness that Muhammad is His servant and Messenger.) And "Allahummaj'alnee minat-Tawwa-been waj 'alnee minal mutatahhireen."(2) (Oh Allah, make me from those who often repent to you and make me from those who purify themselves). And "Subhanaka Allahumma wa bi hamdika, ashhadu an la ilaha illa Anta, astaghfiruka wa atoobu ilaik". (Meaning: Glorified be You, Oh Allah, and praises be unto you; I bear witness that there is no God worthy of worship but you. I seek your forgiveness and turn to you in repentance.)

(1) narrated by Muslim.
(2) narrated by At-Tirmidhi.



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The Description of Al-Wudu

Washing The Hands (3 times)

Rinsing The Mouth (3 times)

Inhaling Water (3 times)

Exhaling It Out (3 times)

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5

Washing The Face (3 times)

6

Running Ones Hand Through The Beard

7

Washing The Arms

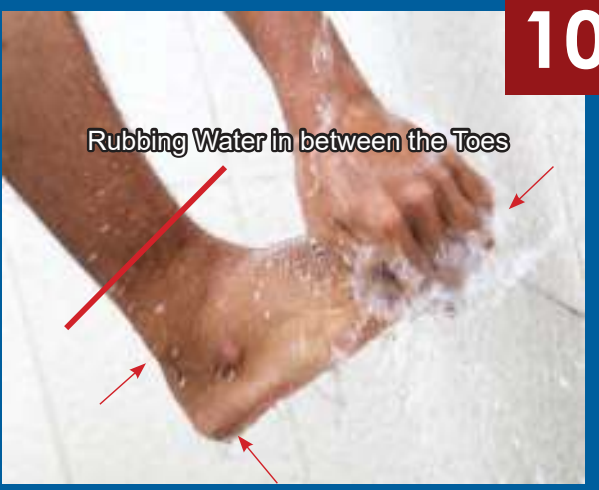
8

Wiping The Head

9

Wiping The Inside of The Ears Once

10



Washing The Feet to The Top of The Ankles

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The Conditions for Al-Wudu'

1. The water to be used must be pure.
2. The water should be lawful. It should not be stolen water, for example.
3. One has to remove anything that might prevent water from reaching the skin, like grease or any other oily substances etc.

Removal of Paint

Obligations of Al-Wudu'

1. Intention: Intentions are made in the heart and are not to be pronounced out loud, i.e. audibly. If al-wudu' is done for a purpose other than purification for worship, such as cooling off or cleaning the body, then it is not valid to perform worship with it.
2. Washing the face. Al-Istinshaq is part of washing the face.
3. Washing of the hands and forearms, including the elbows.
4. Washing of the feet and ankles.
5. Rubbing the head entirely (this includes the ears).
6. Washing these parts one after the other in the order mentioned above.

Recommended acts of Al-Wudu'

1. Washing of the hands three times before al-wudu'.
2. Using As-Siwak.
3. Washing the limbs three times, except the head and ears, which are to be wiped once
4. Starting from the right.
5. Lengthening the 'place of light', meaning that one should wash above the elbow and the ankles when permforming wudu'.
6. Parting the beard with the fingers so that water can reach the skin of the face beneath it.
7. Rubbing water in between the fingers and toes
8. Rubbing water evenly and thoroughly over the body parts to be washed and not just pouring water over them.

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Washing Between the Fingers

Using the Siwak

9. Being conservative with the use of water. The Prophet ﷺ said: "Verily there will be from my nation those (followers) who exceed the bounds in wudu'," [1] - i.e. they will waste water when making wudu'.
10. Supplicating after wudu'. The Prophet ﷺ said, "There is not one of you who completes al-wudu then says 'Ash hadu a la ilah illallah wahdahu la shareeka lahu wa ash hadu anna Mudammadan abduhu wa rasulahu, Alluhamma ij-alnee min at-tawwabeen wa ij-alnee min al-mutatahireen' except that the eight doors of paradise are opened for him, and he can enter from any door he chooses (on the day of judgment)."
11. Praying two raka'a after making wudu'. The Prophet ﷺ said, "Whoever makes wudu' like I make wudu then stands and prays two raka'as of prayer without letting his thoughts wander, his past sins will be forgiven." [2]

Invalidators of Wudu'

1. Anything discharged from the two passages - the urinary tract and the anus, e.g. urine, feces, wind. The Prophet ﷺ said: "Allah will not accept the Ṣalāh from any of you when he is (ritually) impure until he performs wudu'." [3]
2. Deep sleep or losing consciousness. Included in this category is fainting or loss of consciousness due to anaesthesia etc.
3. Eating camel meat. This is in accordance with the hadeeth of Ja'bir Ibn Samrah who said: "A man came to the Noble Prophet ﷺ and asked: 'Do I perform wudu' after eating camel meat?' He (the Prophet) replied: 'Yes.' " [4]
4. Touching the private parts directly without any covering. According to the hadeeth of Busrah bint Safwan (may Allah be pleased with her) where she said, she heard the Prophet ﷺ saying: "Whosoever touches his private parts should he performs wudu'." [5]

Washing the Upper Portion of the Limbs

Eating Camel Meat

Deep Sleep

(1) narrated by Abu Dawud
(2) agreed upon.

(3) narrated by Muslim.
(4) narrated by Muslim.
(5) narrated by Abu Dawud.

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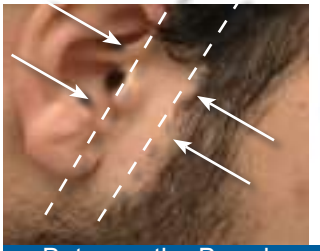
Points for Discussion

1. Whenever a Muslim rises from sleep and wishes to perform wudu' from water in a bowl, he should wash his hands three times and then make wudu' with new/different water. This is according to the saying of the Prophet ﷺ: "Whenever any of you rises from sleep, he should not dip his hand(s) into the bowl (of water) until he has washed them three times (outside the bowl), certainly he does not know where they (his two hands) 'slept'," (1) i.e. where they were while he was asleep.
2. It is mandatory to ensure that water touches all the parts of the body which are obligatory to wash, especially between the toes and fingers, ears and beard as well as the elbows, ankles and the heel. The Prophet ﷺ said: "Woe unto the heels (untouched by water) from the hellfire.
3. The fundamental principle regarding At-Tahara, is that it's established on a certainty. Thus, if one was sure one was in a state of purity, but now he doubts whether his wudu' was nullified after that time, then he should base his conclusion on what he is sure about, i.e. he should presume that he is in a state of purity. Likewise, if he was sure he was not in a state of purity, then he doubts whether he had performed wudu' afterwards or not, what he is sure of is that he was without wudu', so he should therefore perform wudu'.
4. When a Muslim performs wudu' and washes the parts of wudu' either once or twice each, or some parts once, and others twice and thrice, his wudu' is correct.
5. Whosoever forgot and prayed without wudu' must repeat the Ṣalāh (prayer) whenever he remembers.
6. Whosoever performed wudu' and subsequently is stained with an impurity should just remove the impurity, however it does not oblige him to renew his wudu'. This is because such is not a hadath (urinating, defecating, etc.) that nullifies wudu'.

(1) agreed upon.



Between the Beard and the Ear should be washed

Dipping Hands into a Bowl after Rising from Sleep

Rubbing between the Toes

The Heel

Wudu' and General Health

"In an article published in the Source Magazine (published by the United Nations (UN)), the author stated that: "The organised washing and wudu' for prayers observed by Muslims helps protect many from the spread of 'trachoma', which is suspected to be the main cause of blindness in the third world countries. Close to 500 million suffer from this disease in different parts of the world. It is possible to prevent this disease through adherence to Islamic ways of strict cleanliness prescribed upon each Muslim before prayers. It has been noticed in strict Islamic communities that the risk of contracting this disease is either at a low level, or non-existent."(1)

(1) Prophetic Medicine in the Light of Modern Science by Giyath Al-Ahmad"

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Disliked

1. To voice out the intention for wudu'

2.To waste water

Wasting Water

3. To wash more than three times. It was narrated that a bedouin Arab came to the Prophet ﷺ and asked him concerning wudu'. The Prophet then showed him how to perform wudu' by washing (each part) three times and then He said: "This is (how to perform) wudu', whoever goes beyond this has done bad, transgressed and has acted unjustly."(1)

However, it is permissible to exceed three times when a part is not clean after washing it three times, e.g. for a person with grease-stained hands.

(1) narrated by Abu Dawud.

Imperfections in the performance of wudu

It was narrated that a man performed wudu' but left a patch around his feet unwashed. When the Prophet ﷺ saw this, he said: "Return and perfect your wudu'." Then he (the man) returned and thereafter prayed. (1)

Imperfections in Wudu' Include:

1. Not washing the ankles.
2. Not washing the elbows as a result of tight cloths.
3. Not washing the part between the ears and beard.
4. Not washing the left palm together with the back of the left hand.
5. Performing wudu' while having grease on the parts to be washed which is enough to stop the water from reaching the skin.
6. A female performing wudu' when she has some form of beautification on her hands that prevents water from touching the skin.
7. Not rubbing between the fingers and the toes when water doesn't go smoothly between them.
8. Wiping the neck. This is not part of wudu' but when the need arises it should be done before or after wudu'.
9. Reading unislamic supplications like those specifi to washing each limb, or like saying "zamzam!" to someone who has performed wudu'.

(1) narrated by Muslim.

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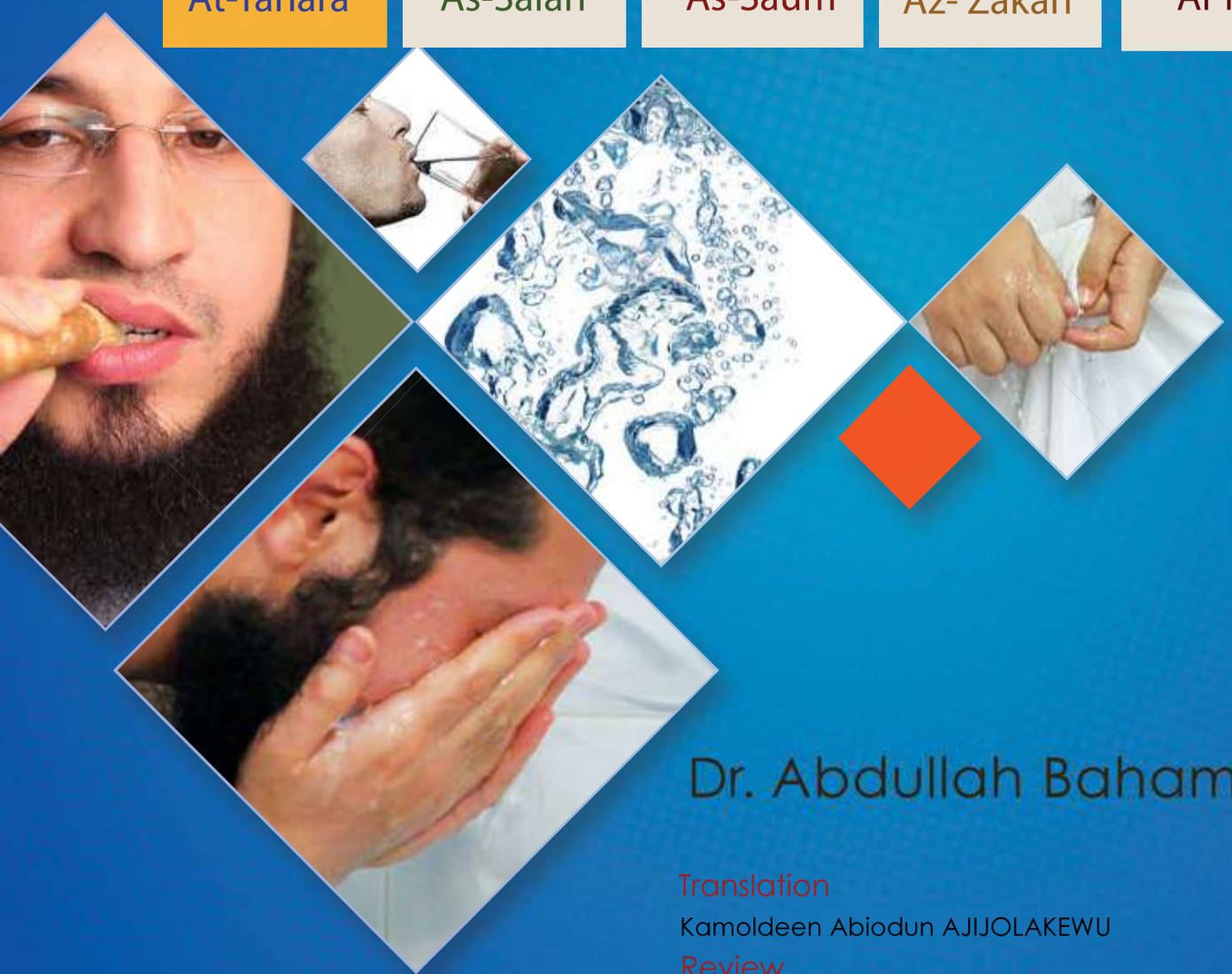
Illustrated Islamic Jurisprudence for the Acts of Worship

Simplifying and Teaching the Rules of Islam

At-Tahara | As-Salāh | As-Saum | Az- Zakah | Al-Hajj



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Translation

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Review

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Dr. AbdulRaheem Kajogbola Omoloso

Wiping over socks, casts, and bandages for wudu (ablution)

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8

Wiping Over Leather Socks, Normal Socks, Casts, and Bandages

Al- Khuff

- What is worn on the foot and made from leather.

Socks

What is worn on the feet but made from cotton etc..

Contents

- **Definition of Khuff and Normal Socks.**
- Rulings of Wiping over both.
- Conditions of Wiping over both.
- How to Wipe over both.
- Periods and Limits of Wiping.
- What Invalidates wiping.
- Wiping of Casts, Bandages and Band-Aids
- Defin tion of: Bandages, Splints and Band-Aids.
- Evidence of the Permissibility of Wiping.
- Conditions of Wiping.
- How to Wipe.

The Ruling of Wiping over the Khuffs and Normal Socks

It is permissible to wipe leather footwear and socks, as is narrated by numerous traditions. When Anas Ibn Malik ﷺ was asked concerning wiping over leather footwear, he said: "The Prophet ﷺ used to wipe over them."(1)

Conditions for Wiping Over Leather Footwear and Socks

1. Both should be put on after being in a state of purity. Al-Mughirah ﷺ said: "I was with the Prophet ﷺ on a journey, then I intended to remove his khuffs (during wudu') and he ﷺ said: 'Leave them both because I put them on in a state of purity,' (i.e. after performing wudu') then he wiped over them."(2)
2. They must cover both the feet and the ankles. What's above the ankles isn't wiped because it's not part of the feet.
3. They should be made from pure materials.
4. Both should be made from permissible material and not from forbidden ones, such as silk for men.
5. The wiping should be done within the prescribed time limit for wiping. This is because the

(1) agreed upon.
(2) agreed upon.

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Prophet prescribed a specific wiping period (a day and its night for a non- traveller, and three days and nights for a traveller) which must not be exceeded.

6. Wiping over socks or footwear is only allowed for purifying from al-hadath al-asgar (lesser impurity) and not al-hadath al-akbar (greater impurity). Safwan Ibn 'Assaal said: "The Prophet ﷺ used to order us, when we were travelling, to wipe over our khuffs and not take them off for three nights in the event of defecating, urinating or sleeping; except when we had discharge due to a wet dream or sexual intercourse."[1]

This means that janabah obligates the removal of any leather footwear in order to bathe, after which one can wear them again.

(1) narrated by Al-Bukhari.

The Manner of Wiping over Footwear and Socks

The upper part of the socks and/or footwear is wiped over with wet hands, from the toes to the base of the shins in one wipe – the left and the right foot at the same time. The right hand wipes the right foot and the left hand wipes the left foot. The bottom of the feet and ankles are not wiped. Ali ﷺ said, "If the religion was based on reasoning, then the bottom of the foot would be more worthy to be wiped over than the top. However, I saw the Prophet ﷺ wipe over the upper part of his kuffs." [2]

(2) narrated by Abu Dawud.

Wiping with Both of His Hands

Wiping the Bottom of the Khuff

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Wiping Over The Heels

The Time Limit for Which One May Wipe Over His Footwear or Socks

One day and a night for a non-traveller, and three days and nights for a traveller. The evidence for this is the hadeeth from Ali ﷺ saying, "The Messenger of Allah ﷺ made three days and nights for the traveller, and a day and a night for the non-traveller."(1)

Calculating the Time Limit for Wiping

The period starts from the first wipe after one's wudu' is invalidated. When a person puts on socks while being in a state of purity, and thereafter he becomes impure (by defecating for example), then he may wipe over the socks when performing wudu'. This would be considered the first time he wiped after putting on the socks. From this time the period of a day and a night (24 hours) starts to be counted. For example, A man performs wudu' by washing his feet, and thereafter puts on his socks and prays fajr. His wudu' was invalidated around 10am, and then he performed wudu' around 11am to observe the mid-day optional prayer (Ṣalatudh-duha), wiping his socks in the process. From this time onward, he is permitted to keep on wiping over his socks until 11am of the following day. This is for the non-traveller. As for the traveller, however, it (the wiping period) is three days and three nights.

(1) narrated by An-Nasa'ee.

What Invalidates Wiping

1. Termination of the prescribed period of wiping.
2. Removal of one or both of the socks.
3. Occurrence of greater impurity. Safwa'n Ibn 'Assaal ﷺ said: "The Prophet ﷺ used to order us, when we were traveling, not to remove our leather footwear (khuff) for three days and nights, except for Janabah (sexual discharge). That is do not remove them for defecating, urinating, and sleep."(2)

(2) narrated by At-Tirmidhi.

Removal of the Socks Nullifies the Wipin

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11am he made wudu' to pray dhuha and wiped over his socks.

10am he broke his wudu'.

A man peforms wudu' and washes his feet for fajr prayer, then wears socks.

A man made Wudu', washed his feet, and then put on his socks. He then prayed fajr prayer. At 10 am he broke his wudu'. He made wudu' at 11 am in order to pray the Zhuhr prayer and wiped over his socks. In such a case it is permissible for him to continue wearing and wiping over his socks until 11 am the following day. This is for the non-traveller. As for the traveller, he may wipe over his socks for three days and nights.

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Wiping over Casts, Splints, Bandages and Band-Aids

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Casts

They are used in holding broken limbs in place, and are made from gypsum and guaze, or similar materials.

Splints

They are also used in holding broken limbs in place, but are made from pieces of wood or similar material and are bound around the broken limb.

Bandage

They are used to cover wounds, burns etc. They are made from fabric or the like, and are used for medical purposes.

Band-Aids

They are used to cover burns, cuts and wounds for medical reasons and are generally adhesive.

Evidence for the permissibility of wiping over splints etc

On the authority of Jabir ﷺ who said: "We went on an expedition during which one of us was wounded on his head by a stone. Afterwards, this person had a wet dream and asked his companions: "Do you find any concession (rukhsah) for me to perform At-Tayammum (instead of taking a complete bath; since I have a head injury)?" They replied: "You are not permitted to perform At-Tayammum, because you are capable of using water." He then took a bath and died. When we met the Prophet ﷺ, the matter was reported to him and he said: "They killed him, may Allah kill them! Why did they not ask when they were ignorant, for the cure of ignorance is asking questions. It was enough for him to perform at-tayammum or bind a bandage over the wound (the narrator Musa was doubtful); then he should have wiped over this and bathed the rest of his body."(1)

Conditions for Wiping over Casts, Splints, Bandages or Band-Aids

1. The cast, splint or bandage must not transcend the place that needs care and the necessary portions surrounding it.
2. It is not a condition that one should be in a state of purity before putting them on, neither is there a prescribed time limit for wiping over them. As long as there is a need for them to be worn, it is permissible to wipe over them even when removing the greater state of ritual impurity. But when the need for their use ceases, they must be removed and henceforth the parts underneath must be washed during wudu' and bathing.

(1) narrated by Abu Dawud.

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3. As for band-aids and bandages etc., which can be removed easily, the following should be observed:

   a. If they are easy to remove and washing the part underneath will not cause any harm or delay healing, it should be removed and the portion underneath be washed, after which they may be replaced.

   b. If they are not easy to remove and washing the injury may prolong the healing process, then they should be wiped over during wudu' and bathing.

How to Wipe Over Casts, Splints and Bandages

How to Wipe a Cast

How to Wipe over a Bandage

Manner of Wiping Over Adhesive Bandages

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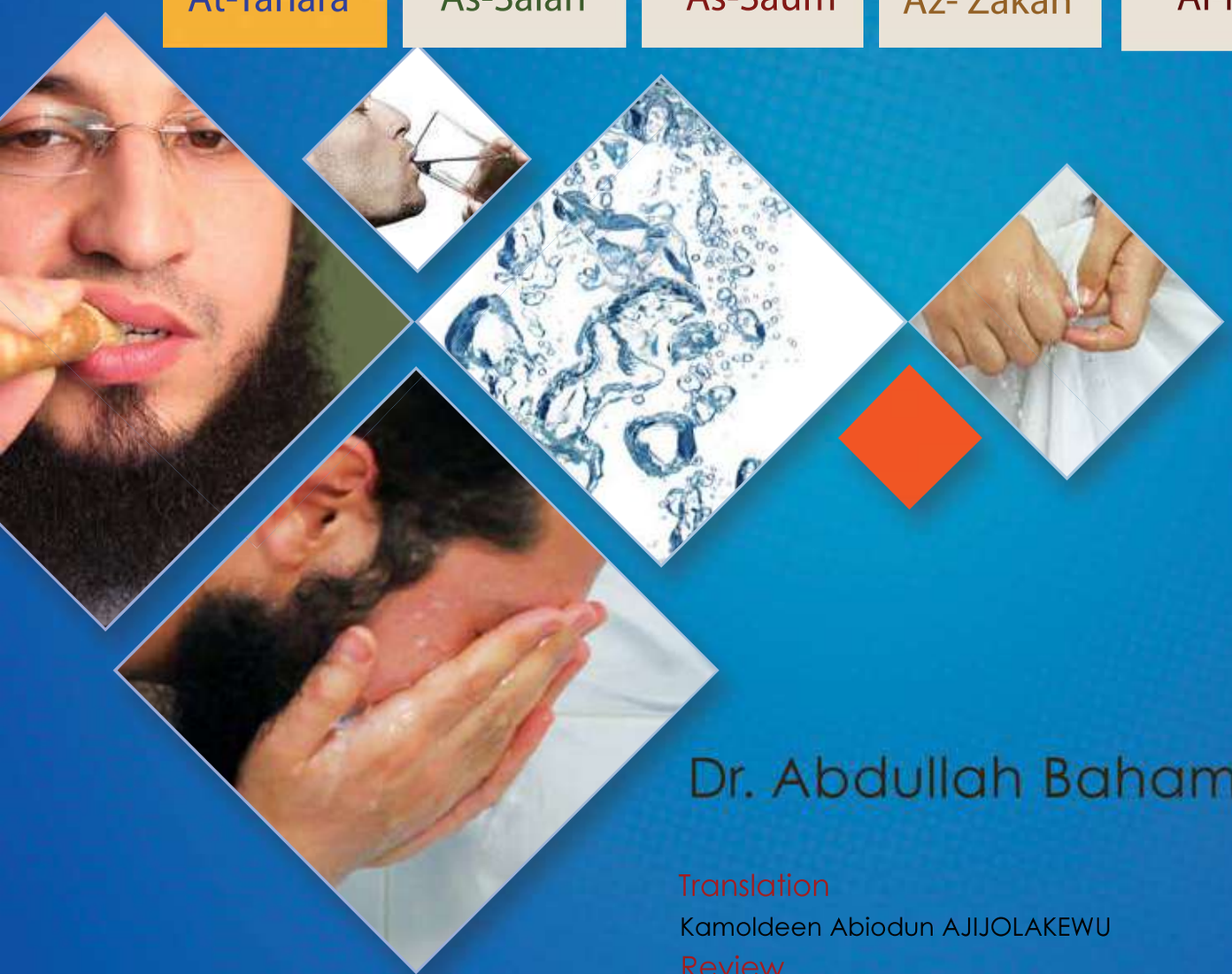

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Al-Ghusl

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9

Al-Ghusl

Contents

Definition of Al-Ghusl.

Conditions that Necessitate Al-Ghusl:"

Emission of semen.

Sexual intercourse.

When a nonbeliever becomes a muslim.

When the menstrual or post-natal bleeding ceases.

Death.

How to perform al-ghusl.

Prohibited acts for a person who needs to make ghusl.

Recommended Baths.

Al-Ghusl Linguistically

Covering the whole body with water.

Al-Ghusl Legally

Covering the whole body with water in a particular manner with the intention of worshiping Allah, Exalted and High is He.

Things Which Necessitate Ghusl

1. Emission of Semen

It is a thick white liquid which exits in spurts due to sexual stimulation and is followed by a loss of strength. Its scent resembles that of a rotten egg. The need for a ghusl is stated in Allah's saying: "If you are in a state of janaba (ritual impurity), purify yourself (bathe your whole body)."

And the Prophet's ﷺ saying: "When you ejaculate, take a ghusl."(1)

Points for Discussion

1. If a person has a wet dream yet doesn't ejaculate, he does not have to make ghusl.
2. If he wakes up and doesn't remember having a wet dream, yet he finds semen on himself, clothes, bed, etc. he must take a ghusl. The Prophet ﷺ said, "Water is only from water."(2) In other words the emission of semen - willfully or unwillfully - necessitates a ghusl.
3. If he feels semen moving in his penis, yet it does not exit, he does not have to make a ghusl.

(1) narrated by Abu Dawud.
(2) narrated by Muslim.

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4. If it exits due to some sort of sickness and not from sexual stimulation, then he does not have to take a ghusl.
5. If his state necessitated a ghusl, and he took a ghusl, but then semen exited immediately after the ghusl, he is not obliged to take another ghusl. He only has to make wudu'.
6. When a person wakes up from sleep and notices wetness on his clothes whose cause he can't remember, then the following three conditions are possible:

   a) He is sure that the wetness is semen. Then, it is obligatory on him to take a bath, whether he remembers having a wet dream or not.

   b) He is sure it is not semen. In this case there is no need to take a bath. The ruling thus will be that of urine (i.e. wudu').

   c) He doubts whether it is semen or not, he must then examine the situation and recall what took place. If it occurs to him that it is semen, then it is semen. However, if it occurs to him that it was something else, then he considers it to be something else. But if nothing occurs to him, then it is compulsory (on him) to take a bath so that he can avoid any error.

7. If he sees semen on himself, but cannot remember when it was produced, it is compulsory to take a bath and repeat the Salah (prayer) from the last time he slept.

2. Sexual Intercourse

It is the meeting of the male and the female sexual organs. This is by the insertion of the head of the male's penis into the female's vagina. This is sexual intercourse even if ejaculation doesn't occur. The Prophet ﷺ said: "When the circumcised penetrates the circumcised, bathing is compulsory."[1]

(1) narrated by At-Tirmidhi.

3. When a non-believer becomes a Muslim

This is because the Prophet ﷺ ordered Qais Ibn 'Aṣim ﷺ to take a bath when he became a muslim.[2]

4. At The End of a Menstrual Cycle or Post-natal Bleeding

This is in accordance with the hadeeth related by A'ishah (may Allah be pleased him), when the Prophet ﷺ told Fatimah bint Abi Hubaysh: "When menstruation starts (you should) stop praying, and when it leaves, take a (purificatory) bath, then start praying again."[3] It's the consensus of the scholars of Islam that post-natal bleeding is like menstruation.

5. Death

This is according to the statement of the Prophet ﷺ when he told those preparing Zaynab (his daughter) for burial: "Wash her three times, five times or more if you think (it is necessary)."[4]

(2) narrated by Abu Dawud.
(3) agreed upon.
(4) agreed upon.

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Description of Ghusl

The obligation in taking a ghusl is to wash the entire body with water with the intention of purification. This can be done in any manner possible, but emulating the way of the Prophet ﷺ is recommended. This is the way the Prophet ﷺ took a bath, as described by one of the Mothers of the believers, Maymunah (may Allah be pleased with her): "The Prophet ﷺ placed water for bathing on the ground and then used a handful of water to rub his right hand over his left hand twice or thrice. He then washed his private parts and then beat his hands on the ground or against the wall twice or thrice. Next, he rinsed out his mouth and nose, and washed his face and arms. After that he poured water over his head and then washed the remainder of his body. Finally, he moved aside and washed his feet. Then she said: "Then I offered him a piece of cloth to wipe his body, but he refused (to take it). He wiped the remaining water off his body using his hands." (1)

Thus, the description is as follows:

1. The hands are washed twice or thrice.
2. The private parts are washed.
3. The hands are beaten on the ground or against a wall two or three times.
4. Wudu' is performed with the exclusion of the head and feet.
5. Water is poured on the head
6. The remaining part of the body is washed.
7. The legs are washed after moving slightly to the side.

(1) narrated by Al-Bukhari.

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Points of Benefit

1. If a womans hair is braided, she's not obliged to undo her braids to perform a ghusl. This applies to purification from a menstrual cycle or janabah. It is enough for her to pour water over them while making sure water reaches the roots of her hair.
2. It is recommended for the woman to take a piece of cotton/tissue, put musk on it and wipe the path the blood used to take after she has bathed due to her menstrual cycle stopping.
3. If a muslim makes a ghusl to purify himself from major hadath and prays, his prayer is valid, whether he intended wudu' with it or not.

Probited Acts for The Person Who is in a State of Janabah

1. Aṣ-Ṣalāt

Allah said: "O you who believe! Approach not Aṣ-Ṣalāt when you are in a drunken state until you know (are aware) of what you utter, nor while you are in a state of janaba, except while travelling on the way (where there is not enough water, or just passing through a mosque), until you take a bath." (An-Nisa':43)

Aṣ-Ṣalāt

2. Circumambulating The Ka'bah(The Sacred House):

The Prophet ﷺ said, "Circumambulation of the Ka'bah is a form of Aṣ-Ṣalāt (prayer)."(1)

Circumambulating the Sacred House

3. Touching The Noble Quran

Allah Says: "None shall touch the Qur'an except the purified. (Al-Waqiah:79)

The Prophet ﷺ also said: "None should touch the Qur'an except the person who is in a state of purity."(2)

(1) narrated by An-Nasa'ee.
(2) narrated by Malik in Al-Muwatta'.

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Touching the Qur'an

4. Reading The Noble Qur'an

Ali ﷺ narrated that the Prophet used to recite the Qur'an upon leaving the toilet and he would eat camal meat with us. Nothing prevented him from reading Qur'an except being in a state of Janabah."(1)

Reading the Qur'an

5. Staying in The Masjid (Mosque) - except for a traveller

Allah says: "O you who believe! Approach not As-Ṣalāt (the prayer) when you are in a drunken state, until you know (the meaning) of what you utter, nor while you are in a state of janaba (i.e. in a state of sexual impurity and have not yet taken a bath), except while travelling on the way (where there is not enough water, or just passing through a mosque), until you take (the prescribed) bath." (An-Nisa':43)

(1) narrated by At-Tirmidhi.

Staying in the Mosque

Supererogatory Baths

1. Bathing for Jumu'ah.

The Prophet ﷺ said: "Whoever makes wudu' on Jum'ah has done well, and whoever takes a bath, taking a bath is better (for him)."(2)

2. Taking a Ghusl before Assuming the State of Al-Ihram for Umrah or Hajj.

Zaid Ibn Tha'bit ﷺ said : "I saw the Prophet ﷺ take off his regular clothes and take a bath (for hajj)." (3)

(2) narrated by Abu Dawud.
(3) narrated by At-Tirmidhi.

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3. Taking a Bath after Washing The Dead.

The Prophet ﷺ said: "Whosoever washes the dead should take a bath (afterwards)."(1)

4. Taking a Bath after Each Round of Sex.

Abu Raf'i ﷺ said, "The Prophet ﷺ visited all his wives and had sexual intercourse with each one of them in a single night, and he bathed after each wife's visit. Then I said to him: 'Why not take a single bath, O Messenger of Allah?' He replied: 'This is cleaner and purer.'"(2)

(1) narrated by Ibn Majah.
(2) narrated by Abu Dawud.

Things that aren't Correct to do

1. Delaying a ghusl until the time of a prayer is about to leave.

2. For a female not to pray an obligatory prayer after her menstrual cycle stops.

For example, her cylcle stopped before the period of zhur was over and the time ramaining for that prayer was enough to pray one raka'a of prayer. In this case it is obligatory on her to take a bath and pray zhur. The Prophet ﷺ said: "He who performs a raka'a of Subh prayer before the sun rises, has met (the time for) Ṣalātul Ṣubh. And he who performs a raka'a of Aṣr prayer before sunset, has met (the time for) Ṣalātul 'Aṣr."(1)

(1) agreed upon

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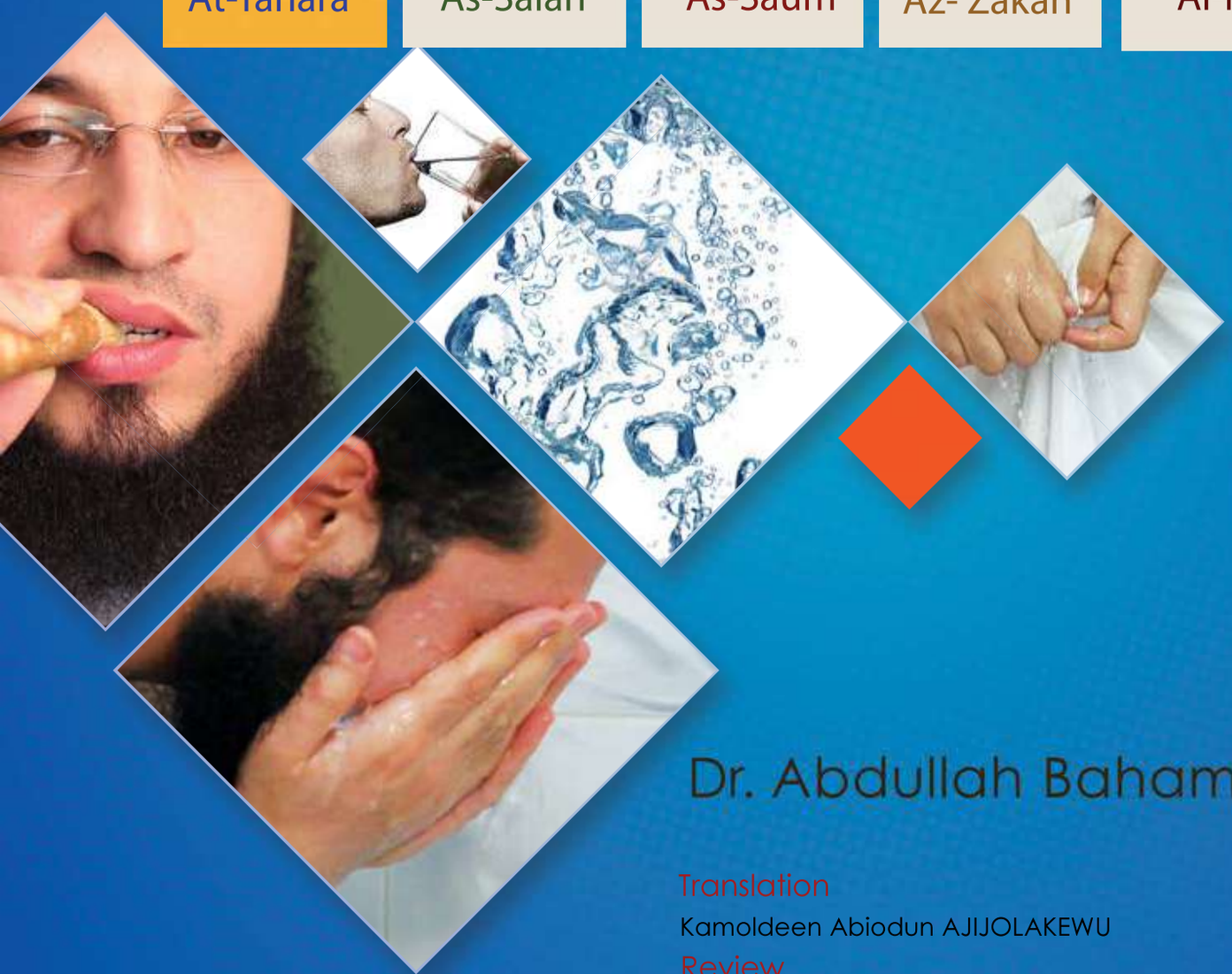
Simplifying and Teaching the Rules of Islam

At-Tahara | As-Salāh | As-Saum | Az- Zakah | Al-Hajj



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Tayammum (dry ablution)

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10 At-Tayammum

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The Literal Meaning of At-Tayammum

Intending and striving towards something.

The Meaning of At-Tayammum in Islamic Law

Wiping the face and hands with clean soil, with the intention of purification

The Ruling of At-Tayammum

At-tayammum becomes compulsory in the abscence of water, the inability to use water, or when a risk is attached to using water to purify oneself for worship like As-Ṣalāh. However, at-tayammum is only recommended for acts for which purification is only recommended, like reading the Qur'an.

Proofs for The Permissibilty of At-Tayammum

1. Allah says : " ... and when you don't find water, then perform at-tayammum with clean earth and rub your faces and hands with it." (Al-Ma'idah:6)
2. The Prophet ﷺ said: "I have been given five things which have not been given to anyone else before me: Allah made me victorious by causing my enemies to fear me up to a distance of one month's journey, and the earth has been made for me (and my followers) a place for praying and a means to perform Tayammum (to purify oneself for prayer). Therefore, anyone (of my followers) can pray (anywhere) and at any time that the Salat (prayer) is due."(1)

Justification for The Permissibility of At-Tayammum

1. It is a facilitation for the Nation of Muhammad ﷺ.
2. A prevention of danger that is likely to occur when water is used in some conditions, like sickness, extreme cold, etc.
3. Enabling one to worship continuously, without stopping as a result of a lack of water.

(1) narrated by Al-Bukhari.

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When is At-Tayammum prescribed?

1. During the scarcity of water or its unavailability.

Allah, The Most Exalted, says: "... and you find no water, perform At-Tayamum." (Al-Ma'idah:6) But it's said that a person is not considered as having a lack of water when he has not searched for it.

2. When one is incapable of using water, even when it is available.

For example, a sick and/or an eldery person who cannot move and has no one to help him/her perform wudu'.

The Elderly | The Sick

3. When one fears he will be harmed by using water.

Examples include:

a. A sick person whose use of water (for pruificaton) may aggravate his sickness;

b. A person experiencing extreme cold and does not have the means to warm water, coupled with a strong fear that he may fall sick from the use of cold water.

This is because the Prophet ﷺ approved of the action of Amr Ibn Al-'As when he led his people in prayer and he had performed at-tayammum due to the extreme cold.(1)

(1) narrated by Abu Dawud.

c. Someone far away from others or on a long journey with no water except a little for him to drink and he is not able to get other water.

Description of At-Tayamum

1. Strike the soil with both hands, once.
2. Then blow into the palms of the hands to reduce the particles therein.
3. Next wipe the face with the palms, once.
4. Then wipe the back of both hands, by wiping the back of the right hand with the palm of the left and vice versa. The proof for at-tayammum and its description is the hadeeth of Ammar. He said: "Indeed the Prophet ﷺ struck the earth lightly with the palms of his hands, then blew in them (to blow off the extra dust) and wiped his face and hands with them."(2)

(2) agreed upon.

Description of At-Tayammum

He strikes the dirt (earth) with both of his hands once.

He blows excess dirt from his hands.

He wipes his face with both hands.

He wipes his left hand with his right hand.

He wipes his right hand with his left hand.

"It has been Proven Scientifically"

That the soil of the earth contains a purifying matter. This matter has the ability to remove germs, microbes, and viruses."

Compulsory Acts of At-Tayammum

1. Intention.
2. Wiping the face.
3. Wiping the hands.
4. Sequentual order, starting with the face and then the hands.
5. Briskness, by wiping the hands immediately after the face.

Nullifiers of At-Tayammum

1. Availability of water;
2. Occurrence of any one of the nullifiers of wudu', like passing wind.
3. Occurrence of what necessitates bathing, like having a wet dream.
4. Absence or discontinuation of any reasons, e.g. sickness etc, that make at-tayammum permissible instead of wudu'.

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The Presence of Water

Issues for Discussion

1. Making at-tayammum after relieving oneself - in the event that one is unable to use water - and praying is better than praying with wudu' while forcefully retaining urine and feces.
2. It is permissible to perform at-tayammum by using a wall, prayer mat etc., if soil or dust is present on them.
3. It is permissible for the person who performs at-tayammum to pray as many obligatory or optional prayers as he wishes, as long as the at-tayammum remains intact.
4. It is correct for the person who performed at-tayamum to lead the one who has performed wudu' in Ṣalāt. The Prophet approved of the action of Amr Ibnul-'As when he led his people in prayer after performing at-tayammum due to the extreme cold.[1]
5. The person that performed at-tayammum and prayed, but then finds water before the time of that particular prayer finished, doesn't have to repeat his or her prayer.

On the authority of Abu Sa'eed Al-Khudri ﷺ, who said: "Two men went on a journey and when the time of Ṣalāh (prayer) came they had no water to perform wudu'. They both performed at-tayammum from pure earth and then prayed. Thereafter, they found water within the time of the Ṣalāh. One of them repeated his Ṣalāh after performing wudu' but the other didn't. Afterwards, they both reported the incident to the Prophet ﷺ and he said to the one who did not repeat his prayer: "You followed the Sunnah (i.e. what you did was correct and in accordance with my way) and your prayer sufficed you." He then said to the other companion who repeated his prayer: "You have a double reward." [2]

6. The person who performed at-tayammum but finds water before or while offering As-Ṣalāh, must make wudu'. The Prophet ﷺ said: "Indeed, clean earth is a source of purification for a Muslim, even if he does not find water for ten years. But, whenever he finds water, he should wipe his skin with it, because that is good for him." [3]
7. Nothing prevents a Muslim from observing Ṣalāh and he also must not delay it. If he is incapable of using water or he is not able to find it, he should perform at-tayammum. And if he is not able to perform at-tayammum, he should pray without purification.
8. The one who lacks the two forms of purification (water and soil) should pray without purification when the time for Aṣ-Ṣalāh starts, and he doesn't need to make up the prayer later on when he does find something to purify himself with. Allah, The Most Exalted, says: "... and fear Allah as much as you can..." (At-Taghabun:16)
9. It is permissible to delay at-tayammum until the last period of a particular Ṣalāh for someone who expects to find water. But when hope of finding water is lost, it is recommended to perform it early in its time; the best Aṣ-Ṣalāt is the one said at its prescribed time.
10. If a person fears that the period for a particular Ṣalāh might elapse and thus performed at-tayammum while water was available, the Ṣalāh is not valid. It is compulsory for him to perform wudu' even if the time for the Ṣalāh may elapse.

1. narrated by Abu Dawud.

2. narrated by Abu Dawud.
2. narrated by At-Tirmidhi.

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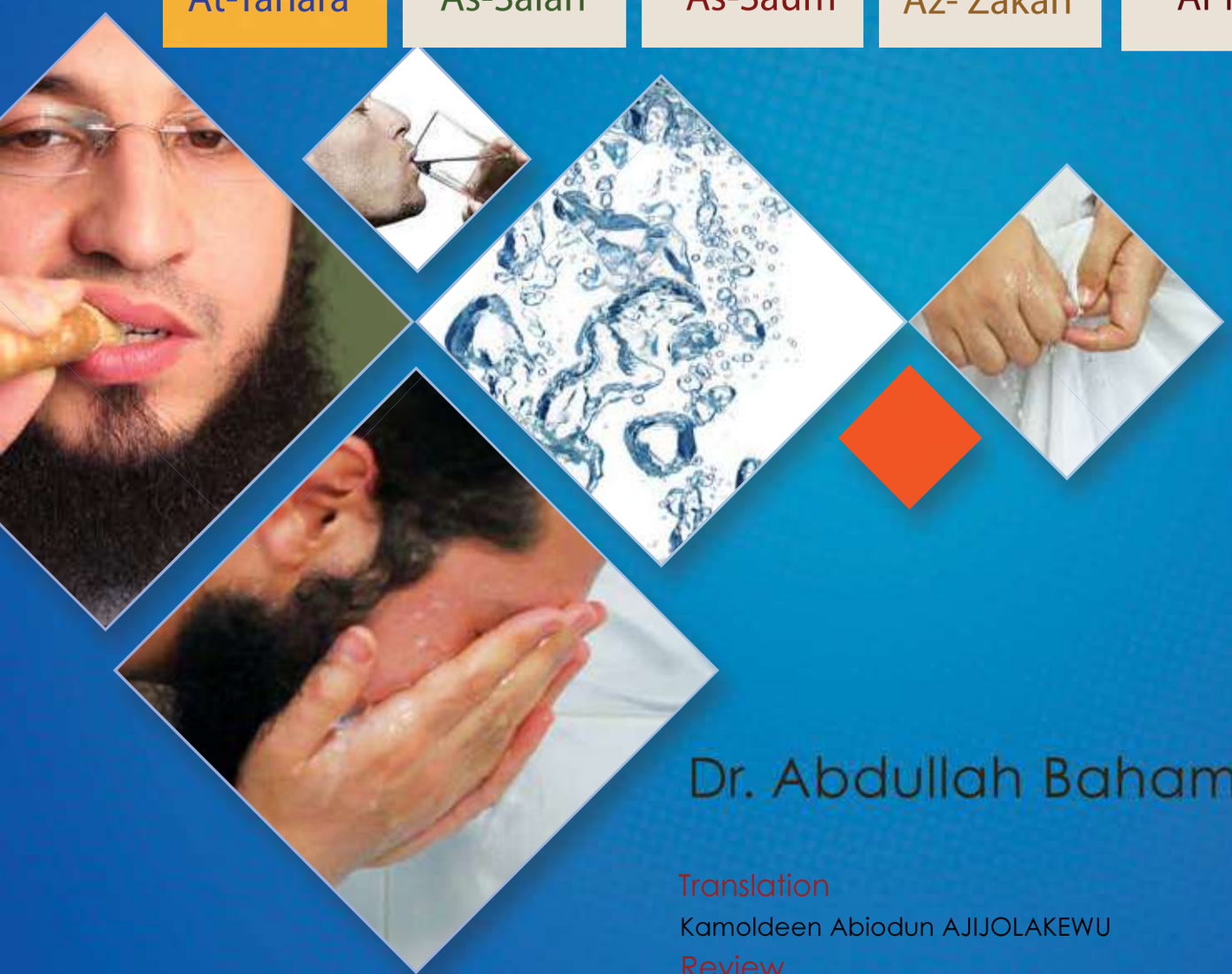

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Menstruation, Istihadhah (irregular bleeding) and Post-natal Bleeding

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11

Menstruation, Al-Istihadhah (irregular bleeding) and Post-natal Bleeding

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The length of post–natal bleeding.

Some of the rulings regarding post–natal bleeding.

The prohibited acts due to menstruation and post–natal bleeding.

Menstruation (Al-Haidh)

The Literal Meaning of Haidh in Arabic

The flowing and course of something

The Meaning of Menstruation (Haidh) in the Context of Islamic Law

It is blood that flows from the uterus of a female at a particular time (in the month) and without any cause, when she is healthy.

The Description of Menstrual Blood

Its color is black, as though it is burnt, it is accompanied by abdominal pains, and has an objectionable odor. The woman also might feel particularly hot during her cycle.

Age of Menstruation

There is no particular age when menstruation starts. It differs according to the environment, weather and nature of each female. Whenever a female sees this blood, then she is a menstruating woman.

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Period of Menstruation

There is no particular limit for menstruation. There are some women who menstruate for three days, and some four days, but the most it can be is for six or seven days. The Prophet ﷺ said to Hamnah bint Jahsh who used to menstruate for many days: "Observe your menses for six or seven days, Allah alone knows which it should be. After that you must take a (purificatory) bath. (1)

Issues for Discussion

A fundamental princple in Islamic Law is that a pregnant woman doesn't menstruate. But when a pregnant woman sees blood when the time for delivery approaches, and this is accompanied with pains (contractions), then this blood is deemed as post–natal bleeding. But if it is not accompanied with pain or if it occurred far from the time of delivery, then it is menstrual blood.

Among the rulings of Menstruation

1. The Rulings on Al-Kudrah and As-Sufrah

The Definition of Al-Kudrah and As-Sufrah.

As-Sufrah is the pale yellow blood that flows from a female. Al-Kudrah is black or very, very dark blood.

The Ruling of Al-Kudrah and AsSufrah.

When a woman sees pale yellow blood or black blood, or sees usual wetness, then her situation is either of the following:

a. She sees it during the period of menstruation or right before the time of purity (from menstruation).

In this condition, the ruling regarding one who menstruates applies for her. This is in accordance

Sign of Purity

Picture of As-Sufrah

Picture of Al-Kudrah

(1) narrated by Abu Dawud.

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with the hadeeth narrated by A'ishah. She stated that the women used to use pieces of cloth similar to pads during their menstrual cycles. When they saw the cotton stained with pale yellow blood, she would say to them: "Do not be in haste. Wait until you see the whitish discharge." She meant that it (the whitish discharge) is the sign of purity from menstruation."

b. Or she sees it after purification (from menstruation).

In this situation, it will not be regarded or given any consideration. Neither wudu' nor al-ghusl is therefore imperative on her. This is according to the hadeeth narrated by Umm'Atiyyah when she said: "We used to not regard Al-Kudrah and As-Sufrah as (being) important after purification. (1)

2. The Ruling of Intermittent Menstruation

If a woman sees menstrual blood on a day and purity on another her situation is either of the following:

a. The blood flows continuously from her without stopping.

This is a condition known as Al-Istihadhah.

b. The flow of the blood is discontinuous or intermittent.

If the flow of blood ceases sometimes and runs at other times, then its ruling is as follows:

i. If the blood flow stops for less than a day, that day is counted as part of a menstrual period.

ii. If she sees what indicates purity (e.g. a whitish discharge) at this time, this is considered the end of menstruation. She then is regarded as being pure, regardless of whether the blood has stopped recently or a long time ago, or it stopped more or less than a day ago.

(1) narrated by Abu Dawud.

Al-Istihadhah

Al-Istihadhah

It is the continuous flow of blood from the vagina of a woman. It doesn't stop at all or it stops for only a short while.

Differences Between Menstrual and Istihadhah Blood

Menstrual Blood	Istihadhah Blood
Thick and Blackish.	Light Red In Color
Has An Objectionable, Foul Odor	No Odor
Doesn't Form Clots	Forms Clots
Flows from the Upper Part of the Uterus	Flows from a Vein in the Lower Part of the Uterus
Natural and a Sign of Good Health	Flows as a Result of an Irregularity or Sickness/Disease
Flows at a Known Time-Period	Has no Known Period

Various Situations of One Experiencing Istihadhah

1st Situation: That she had a set period for her menses before the occurrance of istihadah.

In this case, she first apportions this number of days for her menses, and then counts the remaining days as istihadah. Ai'shah reported that Fatimah bint Abi Hubaish (may Allah be pleased with her) said : "O messenger of Allah, my menses do not stop,

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do I leave Salāh?" He replied: "No, that is what flows from a blood vessel. You should not observe As-Salāh for the number of days you usually have menstruation, then take a bath afterwards and observe As-Salāt." (1)

2nd Situation: She didn't have a set period for her menses, but she is capable of distinguishing between menstrual and istihadhah blood.

If this is her case, she distinguishes between the two types of blood. It is confirmed from Fatimah bint Abi Hubaish (may Allah be pleased with her) that she used to suffer from istihadhah and the Prophet ﷺ said to her: "If it is menstrual blood, which is a known dark blood, then do not observe As-salāt. But if it is the other (Istihadah blood), just perform wudu', then observe As-Salāh, because that is a flow from a blood vessel. (2)

3rd Situation: She did not have a set time for her cycle and she is not capable of distinguishing between the two - menstrual blood and istihadhah blood .

In this case, she apportions the most common number of days that most women menstruate, for her menses. This is usually six to seven days in every month. She starts counting the days of her menstrual cycle from the time she first sees blood, and she takes the remaining days in the month to be Al-Istihadah. The Prophet ﷺ said to Hamnah bint Jahsh: "Observe your menses for six or seven days, Allah alone knows which it should be; then wash. And when you see that you are purified and quite clean, pray for the next twenty-three or twenty-four days and nights and fast, for that will be enough for you. And do so every month, just as women menstruate and are purified at the time of their menstruation and their purification. (3)

(1) narrated by Al-Bukhari.
(2) narrated by Abu Dawud.
(3) narrated by Abu Dawud.

4th Situation: She had a known period and she is also able to distinguish between the two: menstrual blood and istihadhah blood.

This woman counts her menses according to her customary number of days; and does not try to attempt to distinguish between the different types of blood. This is because the length of the days is more accurate for her. However, if she forgets what her customary number of days was, then she should attempt to distinguish between the different types of blood.

Issues for Discussion

1. If a woman experiencing Istihadah knew her period of menstruation, but she then forgot the number of days, she therefore calculates using the most common number of days for menstruation - six or seven days.

2. If a woman knows the number of days for her period but forgets the time for her cycle, i.e. if it comes at the beginning or end of the month, then she calculates the number of days she uses for menstruating from the beginning of the month.

   Similarly if she says that it usually occurs in the middle of the month, but she isn't sure of the day it actually occurs, then she starts to calculate the number of days of menstruation from the first day in the middle of the month, because the middle of the month is more accurate for her.

3. When the period for menstruation is over, a woman experiencing istihadah must take a purificatory bath/ghusl and put a piece of cloth or the like around her vagina, and thus she is considered pure. She prays and fasts without bothering about the blood which flows after she has performed wudu'. This is because she is excused. As for purifying herself, she does it in one of the following ways:

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a. She performs wudu' for prayers at the beginning of the time of each Salāh. She does this after she has cleaned her private parts and placed a piece of cloth over her vagina. The Prophet ﷺ said to Fatimah bint Hubaish: "Thereafter, perform wudu' for each Salāh, then observe As-salāt."(1)

b. She delays Zhuhr until a short while before Asr, she then takes a bath after which she observes both Zhuhr and Asr. This is due to the statement of the Prophet ﷺ to Hamnah bint Jahsh (may Allah be pleased with her): "If you're able, delay Zhuhr and hasten Asr. Take a bath and pray the two together (Zhuhr and Asr). And if you can, delay Maghrib and hasten Ishaa. Take a bath and observe the two together (Magrib and Ishaa). And if you're able to bathe for Fajr, then do so. And then fast – if you have the strength for that."(2)

c. She takes a bath for each Salāh. This is according to what was recorded concerning Umm Habibah who suffered from Istihadah for seven years. She asked the Messenger of Allah ﷺ about this, and he ordered her to take a purificatory bath. Thereafter, she took a bath for every subsequent salāh.(3)

4. If a woman bleeds for any reason – e.g. surgery on the uterus and blood flows out of her vagina, one of the following conditions will be applicable:

a) That she can't menstruate any more (passed menopause). In this condition, she will not be under the rulings concerning istihadah and will not be prevented from salāh at any time. The blood will be considered as blood occurring as a result of sickness. Thus she will have to perform wudu' for each Salāh.

b) That it is still possible for her to menstruate (has not attained menopause). In this case, the rulings of Istihadah apply.

(1) narrated by Abu Dawud.
(2) narrated by Abu Dawud.
(3) narrated by Al-Bukhari.

5. It is permissible to have intercourse with a woman suffering from Istihadah because the Shari'ah does not prohibit this.

Post-natal Bleeding

Post-natal Bleeding

The blood that comes from the uterus of a female as a result of childbirth.

Time Limit for Postnatal Bleeding

There is no time limit for the least amount of days - in number - for post natal bleeding. As for the maximum amount of days, it is usually forty days, unless the bleeding stops before then. As soon as it stops, she takes a bath and starts to observe As-Salāt.

Some Rulings Concerning Post-natal Bleeding

1. If a woman gives birth and sees no blood, although this is indeed very uncommon, she performs wudu' then prays. She does not have to take a bath.
2. When post-natal bleeding continues for more than forty days and her usual condition is that it stops after the fortieth day, and there are indications that the bleeding may stop, then she waits for the bleeding to stop. If the bleeding continues, then she is suffering from Istihadah and the rulings concerning Al-Istihadah apply to her.
3. If she becomes pure before the fortieth day, then she's in a state of purity so she should take a bath, pray, fast and her husband can have sexual relations with her.
4. If she becomes pure before the fortieth day and then she starts to bleed again within the remainder of the forty days, then she is to examine the blood.

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a. If she recognises that it is post-natal bleeding, then such is the case.

b. If she recognises that it isn't post-natal bleeding, then she is considered pure.

5. Post-natal bleeding is not confirmed until what is born has the shape of a human. If a woman gives birth to an embryo or a foetus that is born before maturity and which does not have the shape of a human, there are three conditions:

   a. This is just bad blood if it occurs before the first forty days of pregnancy. She is thus required to take a bath, pray and fast.

   b. If this occurs after eighty days of pregnancy, then it is post natal bleeding.

   c. If this occurs between forty and eighty days, then it (the blood) is checked to see if it is a fetus. If it is, then the blood is post-natal. But if otherwise, it's just bad blood.

Forbidden Acts as a Result of Menstrual and Post-natal Bleeding

1. Sexual Intercourse

Allah, The Mighty and Sublime, says: " They ask you concerning menstruation say: That is an Adha (a harmful thing for a husband to have intercourse with his wife while she is having her menses). Therefore keep away from women during menses and don't approach them until they are purified (from menses). And when they have purified themselves (i.e. have taken a bath), then approach them as Allah has ordained for you (have intercourse with them in any manner as long as it is in their vagina). Truly Allah loves those who turn to Him in repentance and loves those who purify themselves." (Baqarah:222). The Prophet ﷺ said (to the companions) when this verse was revealed: "Do everything (with them) (during menstruation) except sexual intercourse."[1]

(1) narrated by Muslim.

Issues for Discussion

1. A man who has sexual intercourse with his wife while she is menstruating is a sinner. He has to pay a penalty for the expiation of his sin. She also pays a penalty if she willingly agreed to this act. The penalty is by giving charity worth a dinar or half a dinar. This is according to the hadeeth narrated by Ibn 'Abbas ﷺ in which the Prophet ﷺ said concerning the one that had intercourse with his wife during menstruation: "He should pay the value of a dinar or half a dinar."

   A dinar equals 4.25 grams of gold.

2. When a woman's menstrual flow stops, a man must not have sexual intercourse with his wife until she has taken a purificatory bath. Allah, the Mighty and Sublime, says: "... And don't approach them until they are purified..... (Baqarah:222) i.e. purified from menstrual blood. Then He says: "....and when they have purified themselves....." (Baqarah:222) i.e. have taken a bath, then He says: "....then approach them as Allah has ordained for you....."(Baqarah:222) i.e. sexual intercourse.

2. As-Salah

The Prophet ﷺ said to Fatimah bint Qays: "When menstruation comes, leave As-Salāh, but when it leaves, take a bath (to be purifed) from the blood and commence with as-salāh."[2]

Issues for Discussion

1. A woman does not make up the prayers missed due to her menstruation. It's reported from A'ishah (may Allah be pleased with her) that she was asked about why women make up for missed fasts (as a result of menstruation) and not for missed prayers. She replied: "We used to be afflicted with that (having menstruation during Ramadhan etc.) and we were ordered to make up for our missed fasts (by fasting at other times), but were not ordered to make up for missed prayers."[3]

(2) narrated by Abu Dawud.
(3) agreed upon.

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2. Offering prayers at or within their prescribed times is obligatory on a woman who is close to the beginning of her menstrual cycle until she actually starts to menstruate.

Similarly, this applies to a woman whose cycle has ended slighty before the time prayer finishes. This applies to her even if the amount of time left to pray the due prayer is the time it takes to pray one raka'a of a prayer.

However if the time left to offer the prayer is less than the time it takes to pray one raka'a, then she is excused from the prayer.

The Prophet ﷺ said: "He who catches a complete raka'a of Salāh (prayer) (with the Imam) has indeed caught the whole As-Salāh."(1)

3. Fasting

The Prophet ﷺ said: "Is it not that when she (any muslimah) menstruates, she will not fast or pray?" We replied: "O, yes!"(2)

Issues for Discussion

If the menstrual blood of a woman stops before Fajr and she fasts; her fast is valid, even if she does not take a bath until after Fajr.

4. Touching the Quran

Allah Says: "None should touch it (the Qur'an) but the purified ones." (Al-Waaqi'ah: 79) The Prophet ﷺ said: "The Quran should not be touched except by the pure."(3)

5. Circumambulation of the Ka'bah

The Prophet ﷺ said to A'ishah when she menstruated: "Do what a pilgrim does, except circumambulation, until you are pure from your menstrual cycle."(4)

Also, Ibn 'Abbas ﷺ narrated that the Prophet ﷺ said: "The people, except the menstruating women, are ordered to perform circumambulation of the Ka'bah as the last deed during Hajj."(5)

6. Staying in The Mosque, Except for a Wayfarer or Traveler

Allah says: "O you who believe! Approach not As-salāt (the prayer) when you are in a drunken state until you know (the meaning of what you utter), nor when you are in a state of Janabah (sexual impurity), except when you are on a journey (or just passing by), until you wash your whole body (take a bath)" (An-Nisa:43)

Issues for Discussion

1. There is no sin on a menstruating woman who walks through the mosque if she does not fear she will stain the mosque with her blood. This is evident in the generality of the sayings of Allah: "... except when travelling on the road (on a journey or passing through.)" (An-Nisa'43)
2. It is forbidden for the menstruating women to stay in the place where the Eid prayer is being prayed. The Prophet ﷺ said: "The menstruating women should stay away from the place of prayer (for the Eid Prayer)."(6)

7. Divorce

It is prohibited for a man to divorce his wife while she is on her menstrual cycle. Allah (exalted be He) said: " O Prophet ﷺ, when you divorce women, divorce them at their Iddah (prescribed times)," (At-Talaq:1) meaning when they are in a state of purity and not menstruating - so their iddah can be calculated accurately.

Divorcing a woman while she is on her menstrual cycle is a reprehensible innovation..

(1) agreed upon.
(2) narrated by Al-Bukhari.
(3) reported by Malik who narrated it in Al-Muwatta.
(4) agreed upon.
(5) agreed upon.
(6) agreed upon.

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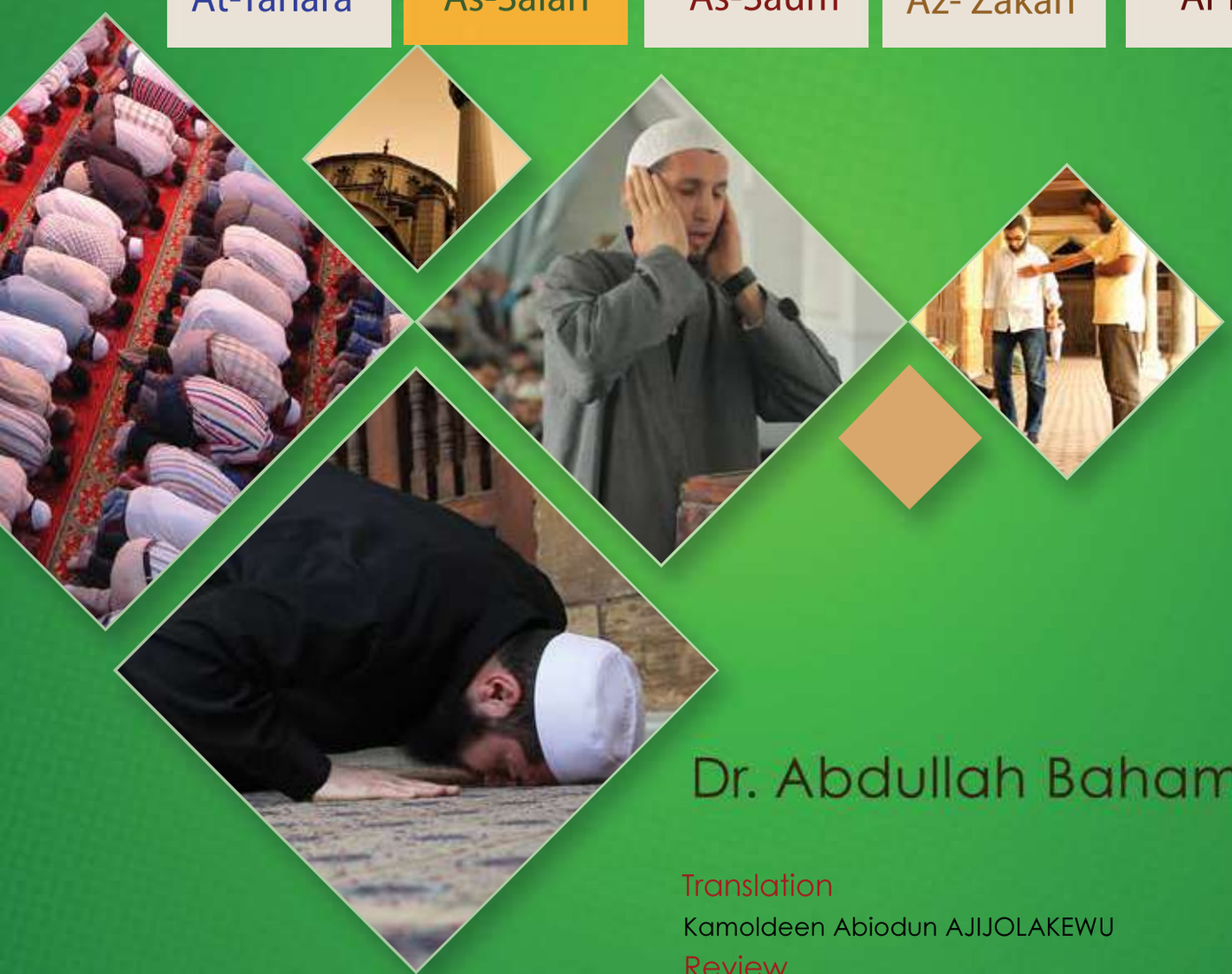
Illustrated Islamic Jurisprudence for the Acts of Worship

Simplifying and Teaching the Rules of Islam

At-Tahara | As-Salāh | As-Saum | Az- Zakah | Al-Hajj



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Pillars of salat and their rulings

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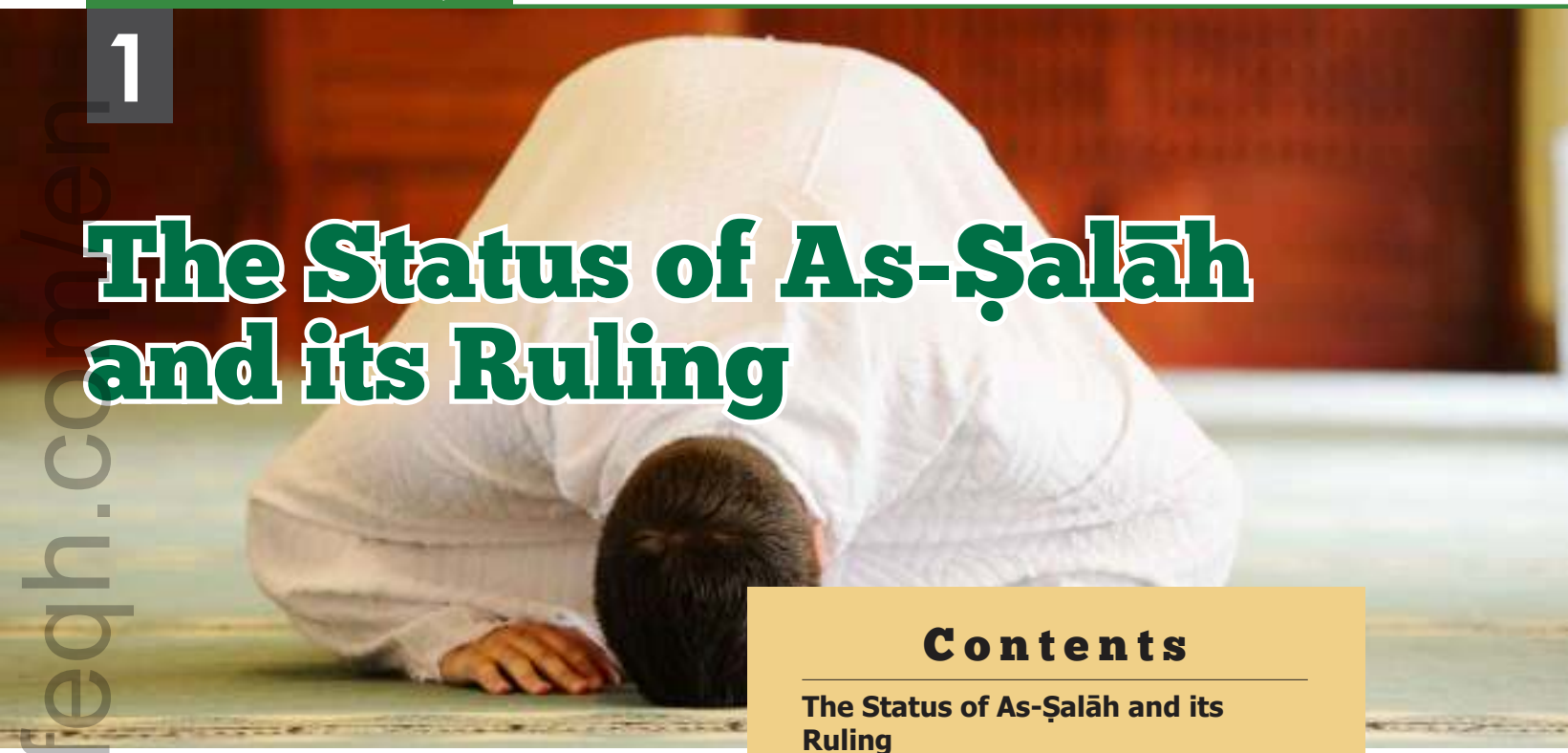

The Status of As-Ṣalāh and its Ruling

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Contents

The Status of As-Ṣalāh and its Ruling

- The Position of As-Ṣalāh in Islam
- The Virtues of As-Ṣalāh
- The Ruling of As-Ṣalāh
- Upon Whom is As-Ṣalāh Obligatory?
- The Ruling of the One who Stops Performing Prayer

As-Ṣalāh linguistically means:
Invocation

As-Ṣalāh, in the context of Islamic Law means:

Worshiping Allah Almighty with specific words and actions; beginning with saying "Allahu Akbar" and ending with saying "As-Salaamu 'Alaikum".

The Position of As-Ṣalāh in Islam

1. As-Ṣalāh is the second pillar of the five pillars of Islam. The Prophet ﷺ, said: "Islam is built upon five pillars: Witnessing that there is no god but Allah and that Muhammad is His servant and Messenger, and establishing the prayer…"(1)

2. As-Ṣalāh is the best of actions. The Prophet ﷺ said: "The best of actions is the prayer early in its time."(2)

3. As-Ṣalāh is the line between Islam and Kufr (disbelief). The Prophet ﷺ said: "Indeed between a man, and shirk and Kufr, is abandoning the prayer."(3)

4. The foundation of Islam is built on As-Ṣalāh and At-Tawheed (worshipping only Allah, alone). The Prophet ﷺ said: "The head of this affair is Islam and its support is Ṣalāh ."(4)

(1) Agreed upon.

(2) Source: At-Tirmidhi.
(3) Source: Muslim.
(4) Source: Ahmad.

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The Virtues of As-Ṣalāh

1. As-Ṣalāh is a source of light (means of guidance) for the one who performs it. The Messenger of Allah ﷺ said, "Ṣalāh is light."(1)
2. As-Ṣalāh is a means of expiating sins. Allah, the Magnificent and Majestic, says: "And establish As-Ṣalāh at the two ends of the day and in some hours of the night (i.e. the five compulsory prayers). Verily, the good deeds remove the evil deeds. That is a reminder for the mindful." (Hūd: 114)

The Prophet ﷺ said: "Don't you see that if there was a river at the door of any of you, and from this river, one bathes five times daily, will there remain any daranihi(2) on him?" They (the Companions) (may Allah be pleased with them) replied, "There won't remain any dirt on him." He ﷺ said: "And that is the similitude of the five daily prayers, with them Allah expiates sins."(3)

3. As-Ṣalāh is a reason for entering Paradise. The Prophet ﷺ said to Rabee'ah Ibn Ka'b ؓ, when he asked to be able to accompany the Messenger of Allah ﷺ in paradise: "Then, aid me in that by making many prostrations."(4)

The Ruling of As-Ṣalāh

The five daily prayers are obligatory, as stated in the Qur'an, the Sunnah, and the consensus of the scholars of Islam.

The Qur'an: Allah says: "And perform Ṣalāh and give As-Zakāh and bow down along with those who bow down." (Baqarah: 43).

The Sunnah: The Prophet ﷺ said "Islam is built upon five: Testifying that there is no deity worthy of worship except Allah and that Muhammad ﷺ is His servant and messenger; establishing As-Ṣalāh; giving Az- Zakah; observing pilgrimage to the (holy) house and fasting Ramadhan."(5)

On the authority of Ṭalhah ibn Ubaydullah, a man asked the Prophet ﷺ about Islam. The Prophet ﷺ said: "Five salawāt (prayers) in the day and night." The man asked, "Is there anything upon me apart from these?" The Prophet ﷺ said: "No, except if you wish to offer non-obligatory prayers (nawafil). (6)

The Consensus: The scholars of Islam, past and present, agree, based on evidence from the Qur'an and Sunnah, that the five daily prayers are obligatory.

Upon Whom is As-Ṣalāh Obligatory?

Ṣalāh is an obligation on every sane mature Muslim; male or female.

Making up Prayers

When a person accepts Islam he or she is not commanded to make up the prayers they missed before becoming a Muslim. This is because a person's previous sins are forgiven when he or she accepts Islam.

(1) Source: Muslim.
(2) dirt.
(3) Agreed upon.
(4) Source: Muslim.
(5) Agreed upon.
(6) Agreed upon.

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The Ruling of the One who Stops Performing Prayer

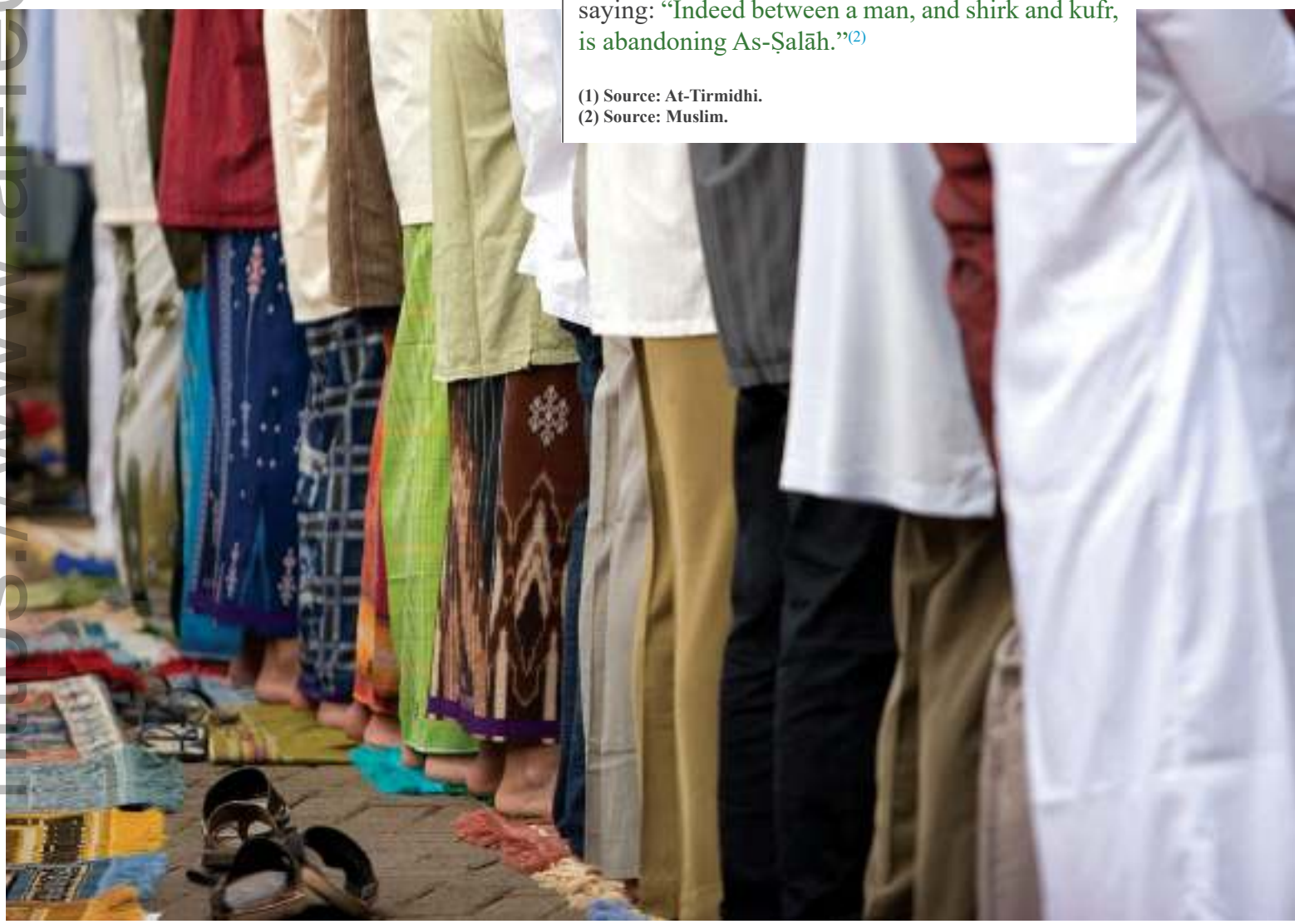
1. The one who stops performing As-Ṣalāh due to denying its obligation:

If he is ignorant about the issue, then he should be informed. Subsequently if he persists on rejecting its obligation, he becomes a disbeliever, as he belies Allah Almighty, His Messenger ﷺ and the consensus of the Muslims.

2. The one who stops performing prayer out of laziness:

Whosoever stops performing As-Ṣalāh intentionally out of laziness, has disbelieved. It is upon the ruler to order him to perform As-Ṣalāh and also advise him, for three days, to repent for abandoning it. Subsequently, if he repents and returns to making the As-Ṣalāh, he is spared. But if he does not start praying again, he is killed for apostasy. This is in accordance with the Prophet's ﷺ statement: "The covenant which is between us and them (the disbelievers) is the prayer; so whosoever leaves it has disbelieved."(1) Also his saying: "Indeed between a man, and shirk and kufr, is abandoning As-Ṣalāh."(2)

(1) Source: At-Tirmidhi.
(2) Source: Muslim.



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The Prayer of the Young

The young are commanded to make As-Ṣalāh when they reach seven years of age; so that they may become accustomed to making it. They are beaten – but not severely - for non-compliance at the age of ten. The Prophet ﷺ said: "Command your children to perform As-Ṣalāh at seven years of age, and beat them for (not offering) it at the age of ten."(1)

(1) Source: Abu Dawud.

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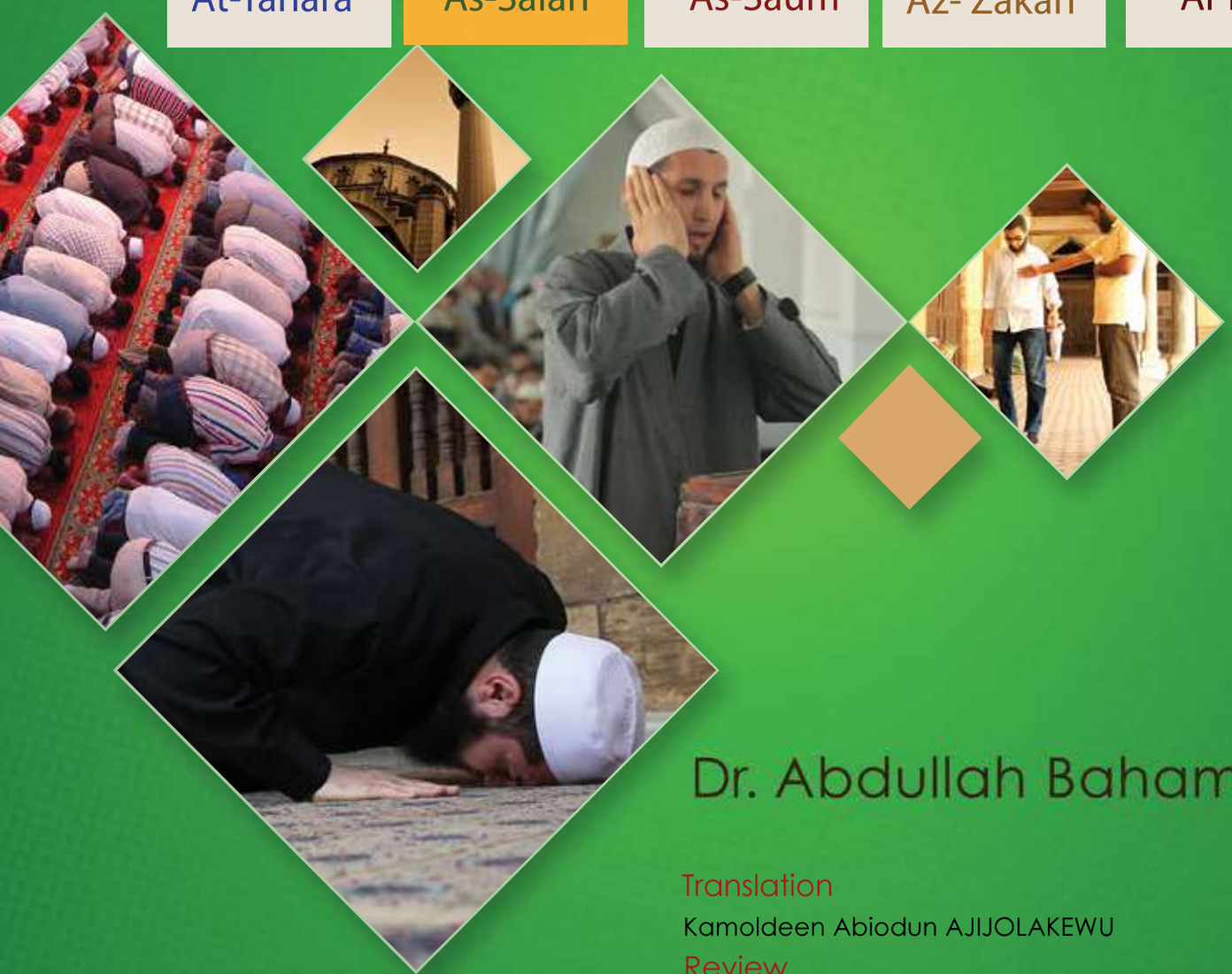

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The Adhan and The Iqamah

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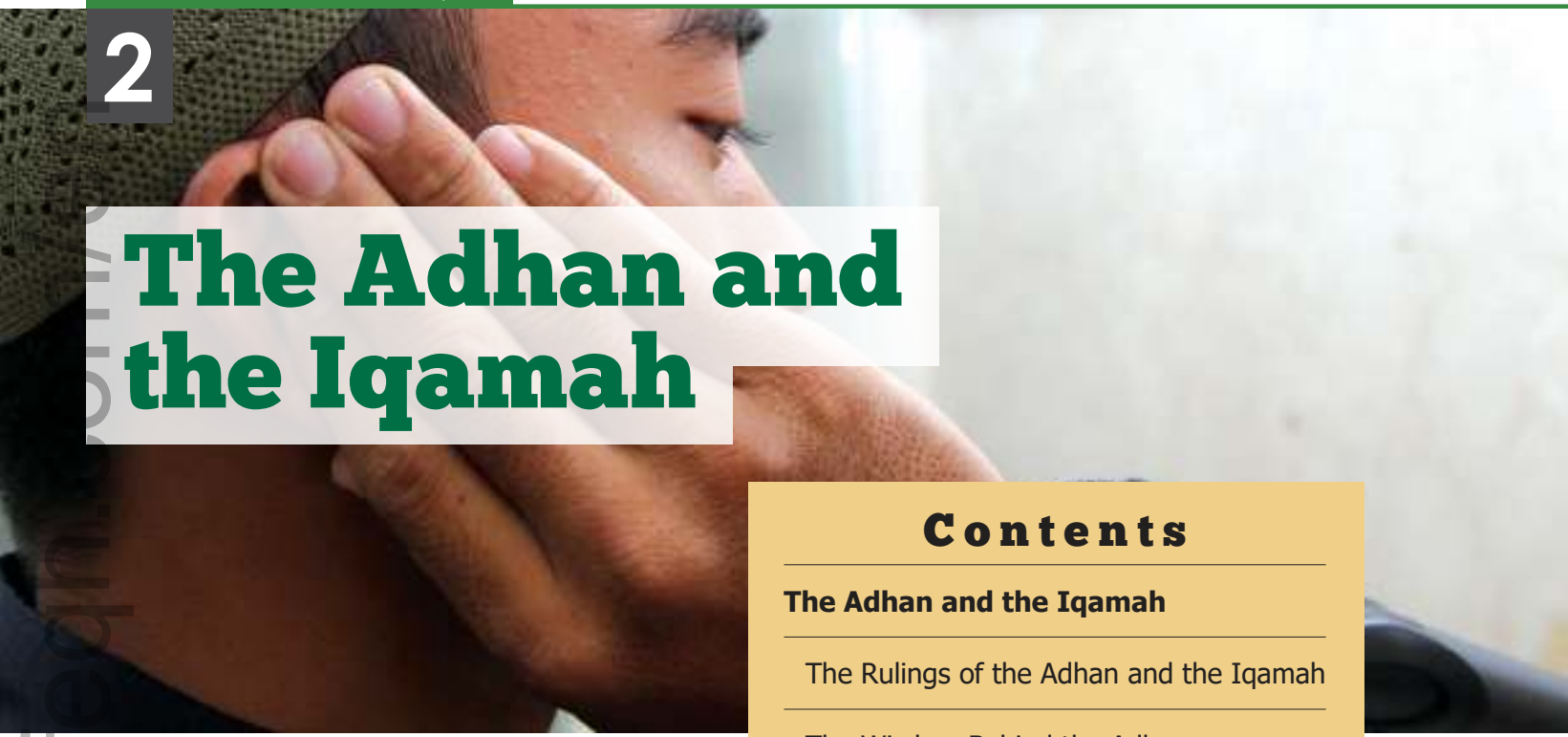

The Adhan and the Iqamah

The Adhan
Announcement of the beginning of a certain time, during the day or night, pertaining to a particular prayer, by means of specific i vocations.

The Iqamah
Announcement of the commencement of prayer with specific i vocations.

Contents

The Adhan and the Iqamah

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The Rulings of the Adhan and the Iqamah

1. With Regards to the Congregation

The adhan and the iqamah are fardh al-kifiya [1] (a collective responsibility) for the Muslimeen, but only for the five compulsory prayers. This is the case when they are at home or on a journey, because both of them are open symbols of Islam. Therefore, it is prohibited to forsake or ignore them. The Prophet ﷺ said: "And when Ṣalāh approaches, let someone among you make the call to prayer for you, then let the oldest among you lead (the prayer)."[2]

(1) The definition of the esponsibility of fardh al-kifayah in Islam is: the obligation which when fulfilled by one part of the Muslim community prevents the sin of failing to do so from falling on the rest of the Muslim community.

(2) Agreed upon.

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2. With Regards to the Solitary Individual

It is a Sunnah, as Uqbah ibn Aamir ﷺ, said: "I heard the Messenger of Allah ﷺ saying: "Your Lord is amazed at a goat shepherd at the peak of a mountain[1] who calls the adhan and prays. Allah says, 'Look at this servant of mine, he proclaims the call to prayer, announces the commencement of prayer and then prays, fearing Me. I have forgiven him all of his sins."[2]

(1) The midst of mountain peaks

The Wisdom Behind the Adhan

1. Announcement of the beginning of the time for the particular prayer and the place to observe it.
2. It urges people to perform congregational prayer.
3. Notifying the unmindful and reminding the forgetful to observe As-Ṣalāh, which is one of the best graces.

When was the Adhan Legislated and for what Reason?

The Adhan was legislated in the first year of Hijrah (emigration from Makkah to Madinah). The reason for this was that there was a need for a sign which would be recognized by everyone signifying the arrival of the time of the prayer. So the Muslims consulted one another about this. Subsequently, at night-time Abdullah ibn Zayd saw a man in a dream carrying a bell. He (Abdullah) said to him, "Will you sell this bell?" The man replied, "What will you do with it?" Abdullah said, "We shall make a call to prayer with it." The man said: "Shall I show you what is better than that?" Abdullah said: "Yes." The man taught him the Āḍhan, and then he taught him the Iqāmah.[3] Abdullah said, "When I woke up, I went to the Messenger of Allah ﷺ and told him what I had seen." Following that he ﷺ said, "That is surely a true dream, insha-Allah. Stand with Bilal and teach it to him, as he has a louder voice than you."[4]

(2) Source: An-Nasa'i.
(3) Source: Ad-Darimi.
(4) Source: Abu Dawud.

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The Virtues of the Adhan

1. Everything that hears the voice of the Mu′adhin (the one who says Āḍhan) will testify on his behalf on the Day of Resurrection. The Prophet ﷺ said: "The jinn, mankind or any other thing that hears the voice of the Mu′aḍhin, will testify on his behalf on the Day of Resurrection."(1)
2. If people knew the reward of calling the Adhan, they would race one another towards making it. He ﷺ said: "If people knew the reward of proclaiming the call to prayer and making As-Ṣalāh in the first row, then they would not find any other way (to be able to do these) than to cast lots, and indeed they would cast lots (about them)."(2)

The Conditions for the Validity of the Adhan

1. It must be made by a sane Muslim male.
2. Its wordings must follow the proper order.
3. The different sentences of the call must be said one after another i.e. There should not be a large gap between its words.
4. It should be said when the time of Ṣalāh begins.

The Sunnahs of the Adhan

1. Facing the Qiblah.
2. Purification of the caller from both impurities (major and minor).
3. Turning right and left when saying the two "Hayya'ala" [i.e. Hayya 'ala Ṣalāh, hayya 'ala-l-falah.].
4. Placing his forefingers in his ears
5. The caller should have a beautiful and loud voice.
6. Saying it with the proper pronunciation, articulating and chanting the words correctly, and also saying it patiently and calmly.

Placing his two forefingers in his ears

(1) Source: Al-Bukhari.
(2) Source: Bukhari.

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The Description of the Adhan and the Iqamah

1. Description of the Āthan: "Allah is Greater (than all things), Allah is Greater (than all things), Allah is Greater (than all things), Allah is Greater (than all things). I bear witness that there is no god worthy of worship except Allah, I bear witness that there is no god worthy of worship except Allah. I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah. Come to pray, come to pray. Come to success, come to success. Allah is Greater (than all things) Allah is Greater (than all things). There is no god worthy of worship except Allah."(1)
2. Description of the Iqāmah: "Allah is Greater (than all things), Allah is Greater (than all things). I bear witness that there is no god worthy of worship except Allah. I bear witness that Muhammad is the Messenger of Allah. Come to prayer. Come to success. As-Ṣalāh is about to begin, As-Ṣalāh is about to begin. Allah is Greater (than all things), Allah is Greater (than all things). There is no god worthy of worship except Allah."

(1) Source: Muslim.

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What is recommended for the one who hears the Adhan

1. To say what the Mu′adhin says except when he says "come to prayer, come to success." After these he should say: "Lā hawla walā quwwata illā billah." Meaning: "There is no ability or strength except by that of Allah."(1)
2. After the Āḍhan has finished, he should say: "Ash-hadu ′an lā Ilaaha illallah wahdahu lā shareeka lahu wa anna Muhammadan ‘abduhu warasūluh. Radeetu billahi rabban wabi Muhammadi nabiyyan wabil Islami deena." Meaning: "I bear witness that there is no god worthy of worship except Allah alone, He has no partner, and that Muhammad is His servant and Messenger. I am pleased with Allah as my Lord, with Muhammad as my Messenger and with Islam as my religion."(2)
3. To ask Allah to bestow His Blessings upon the Prophet ﷺ after the Āḍhan and then say: ‘Allahumma rabba hathihi-d-a’wati at-taāmah wasṢalātil qāimah ′Ati Muhammadanil waseelata wal fadheelah, wab’athul maqaama mahmudanil-lathi wa’adtah."(3) Meaning: "O Allah, Lord of this perfect call and the established prayer, grant Muhammad ﷺ intercession and favor, and raise him to the honored position you have promised him."
4. It is expected that he supplicates for himself between the Āḍhan and the Iqāmah. Indeed, the supplication at that time is not rejected; due to the saying of the Prophet ﷺ: "Surely, the supplication between the Āḍhan and Iqāmah is not rejected."(4)

Extra rules related to the Adhan and Iqamah

1. It is enough to make one Āḍhan when joining two prayers, like Ḍhuhr and ‘Asr prayers, but the Iqāmah must be made twice i.e. for each prayer.
2. When the Iqāmah is made, but the establishment of the Ṣalāh is delayed, there is no need to announce another Iqāmah when one eventually prays.
3. The Mu′adhin should try to avoid mistakes in the wordings of the Āḍhan. Some of these mistakes are:

(1) Source: Al-Bukhari.
(2) Source: Muslim.
(3) Source: Abu Dawud.
(4) Source: Ahmad.

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a- The words: "Āllahu Akbar" (with an elongated 'Alif' in the beginning). (Meaning: Is Allah the Greatest?) - as if one is asking a question.

b- The word: "Akbār", in "Allahu Akbār", with 'Alif' (corresponding to the long a in English) after 'Ba' (corresponding to the letter b in English).

c- The words: "Allahū-wakbar", adding the letter 'waw'.

4. One should not start praying a Nafilah (supererogatory prayer) after the Iqamah has been pronounced; but if one has already started a Nafilah before the Ṣalāh is established (by making the Iqāmah), one can complete it (the nāfilah), if just a little part remains. However, if there is still much left to pray, he should discontinue the nāfilah – without Taslim – and join the Imam in the obligatory prayer.
5. The Āḍhan of a young child who is old enough to be aware of matters is allowed and accepted.
6. Āḍhan and Iqāmah are prescribed for prayers missed due to sleeping or forgetting. This was established from the Prophet ﷺ when the Companions slept passed Fajr prayer until the sun had risen. The Prophet ﷺ commanded Bilal to make the Āḍhan then they performed ablution and prayed two Sunnah raka'ah of Fajr prayer "dawn" (i.e. nāfilah), then he (the Prophet ﷺ ordered him to announce the Iqāmah and then he (the Prophet) led them in prayer.[1]
7. He who is already in the mosque should not leave it after the Āḍhan has been made except for some necessity. It has been narrated on the authority of Abu Hurayrah ﷺ,, who said: "The Messenger of Allah ﷺ ordered that none of us should leave the Mosque when the call to prayer has been made, until he observes the prayer."[2]
8. It is Sunnah for the Mu'adhin to first lower his voice when saying the parts (starting with Ashadu) that describe the testimony (twice), and then straight away repeat the same with a raised voice. This is due to what was established in the tradition of the Prophet.[3]

(1) Source: Abu Dawud.
(2) Source: Ahmad.
(3) Source: Abu Dawud.

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One Should Not

A. The person should not pronounce the words incorrectly in the Āthan, or sing it, as this changes the consonants and vowels, making the pronunciation of the letters shorter or longer than they should be.

B. Raising the voice while praying for blessings for the Prophet ﷺ after the Āḍhan.

C. Saying "Aqamahallah waadāmaha (Allah establishes and keeps it)" upon the statement "qad qamatis Ṣalāh".

The Adhan of Fajr

Two Āthans (i.e. the call to prayer is said twice) are prescribed for Ṣalātual-Fajr, the first before the imminence of the time, and the second at the arrival of the time (for Ṣalāt). It is therefore prescribed to say: 'prayer is better than sleeping' (twice) during the first call. This is due to the saying of the Prophet ﷺ (while instructing Bilal): "When you make the first call for Ṣalāt ul-Fajr (i.e. the dawn prayer), you should say: "prayer is better than sleeping" (twice)."[1]

(1) Source: Abu Dawud.

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The Adhan Chases the Devil Away

On the authority of Abu Hurairah ﷺ,, who said: "The Messenger of Allah ﷺ said: 'When the call to Ṣalāh is made, the Shaytan goes away, passing wind; so as not to hear the Adhan. Then when the Adhan is finished, he returns heading towards the people. This is also the case with the Iqamah; when it is called he leaves and when it is completed he returns until he manages to mingle between a man and himself, telling him to remember this and remember that (concerning things which the person had forgotten), to such an extent that a person reaches the point that they do not know how many rak'ahs they have prayed. In this instance, if it is unclear how many he has prayed; three or four, let him prostrate twice while sitting (at the end of the prayer).'"[1]

(1) Source: Al-Bukhari.

Points of Benefit

1. It is not permissible to leave the Masjid after the Adhan and before the Iqamah have been announced due to the Hadith of Abu Hurairah ﷺ, who said , when a man saw another crossing through the masjid to leave after the Adhan (had been called): 'As to this person, he has disobeyed Abul Qasim (the Prophet Muhammad).'"
2. No Adhan or Iqamah is made for any supererogatory prayer. This is the case for the 'Eid prayer, prayer for rain, prayer of eclipse and the funeral prayer, except that the Mu′adhin says in the eclipse prayer: "As-Ṣalāt u Jaami'ah".
3. When it is raining heavily or the weather is very cold, the person making the Adhan says, after saying 'hayya 'alal falah', "A laa Salloo fee rihaalikum." Which means that it is allowed to make the prayer at the place of work, next to one's house or wherever he is, due to the extreme weather conditions and the inability to come to the mosque.

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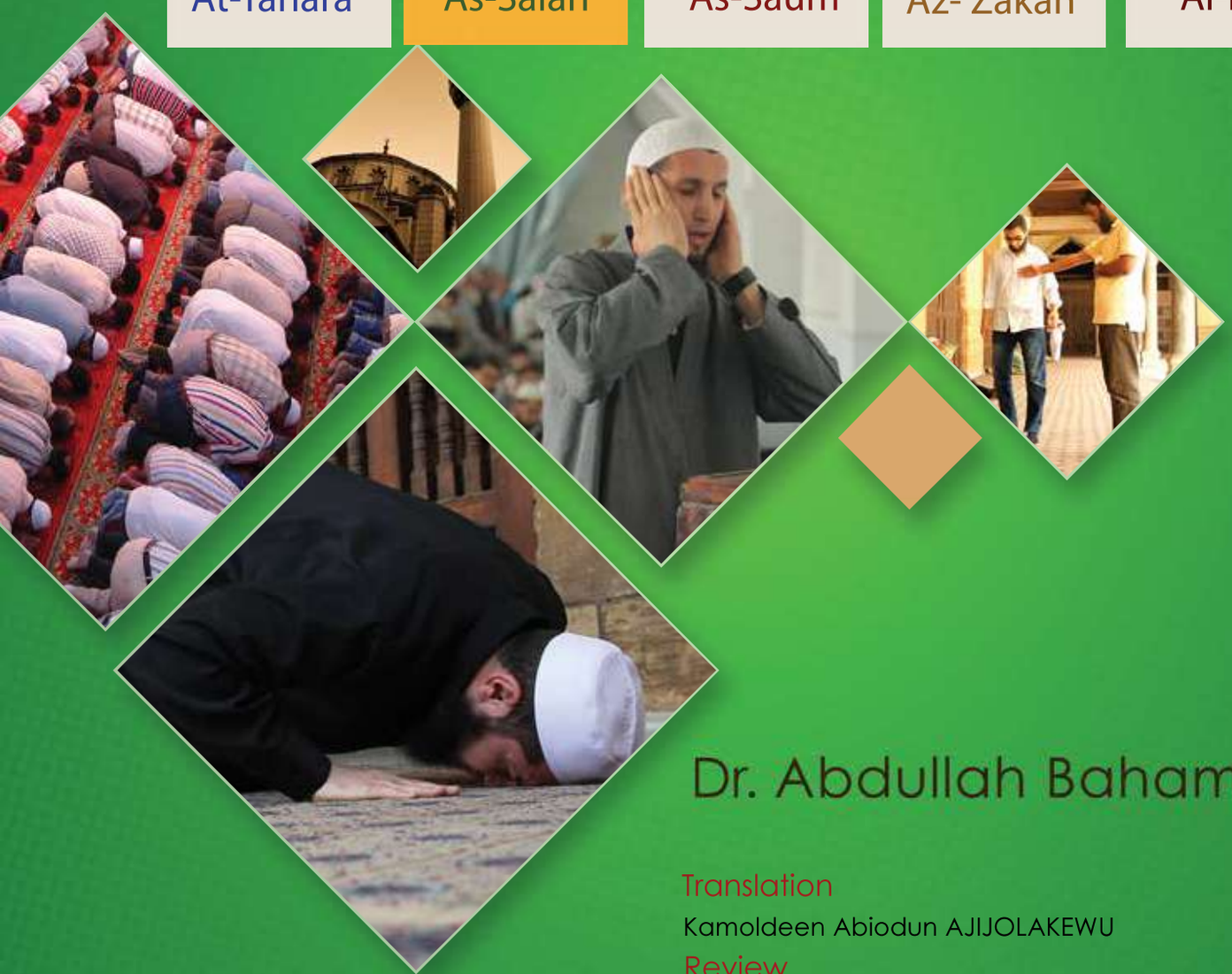

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Conditions of the Validity of Salat and Prayer times

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Conditions of the Validity of As-Ṣalāh

Contents

Conditions of the Validity of As-Ṣalāh

Firstly: Entrance of the prayer time

Secondly: Purification rom impurities

Thirdly: Purification of clothes, body and place

Fourthly: Covering of the private parts

Fifthly: Facing the Qiblah

Firstly: Entrance of the prayer time

For every compulsory prayer , there is a specific time before and after which the Ṣalāt would be invalid, except for necessities. Allah (glorified be He) says: "Verily, as-Ṣalāt is enjoined upon the believers at fixed times." (An-Nisa': 103). This means that it is compulsory at scheduled times.

It was reported on the authority of Abu Musa Al-Ash'ari ﷺ, "A questioner came to the Messenger of Allah ﷺ asking him about the Ṣalāh and he did not respond. Following that he established the Fajr Ṣalāt at its very beginning; being so dark that people could not recognize one another. When Dhur time came he commanded and established it at the time when the sun was descending from its mid-point; in a manner that the onlooker would have said that it was the middle of the morning (but he was more knowledgeable than them). At 'Asr time he commanded and performed 'Asr and the sun was still raised in the sky. When Maghrib time came he did the same as the sun had fallen (below the horizon). 'Isha was established at the time when the twilight had disappeared. Following this on the next day he delayed Fajr until the onlooker would say after leaving from the prayer: "The sun has risen! Or has almost (risen)!" He delayed Dhur until it became close to the time of 'Asr prayer of the previous day and he delayed 'Asr until when the one who had finished praying were to look and say that the sun has become red. He delayed Maghrib until it was at the time when the twilight dissipates. Finally he delayed 'Isha until the first third of the night had passed. Following that the next morning he called the questioner and told him that the time was between those two." In another narration "Then he prayed Maghrib before the twilight dissipated on the next day."(1)

The prayer times are:

1. Time for Fajr (dawn) prayer:

From the appearance of the true dawn - the whiteness (white light) that appears from the direction of the east - until when the sun rises.

(1) Source: Muslim.

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2. Time for Dhur (noon) prayer:

From when the sun moves away from the meridian (post meridiem) until when the shadow of an object is up to its length, (i.e. this shadow is) after the first shadow cast by the sun before it changes direction away from the meridian. This is because every object casts its shadow towards the west and this diminishes continuously as the sun rises. Eventually the shadow seizes to diminish and thereafter starts to increase in length (elongate). The time when this elongation starts marks the midday (meridiem).

3. Time for 'Asr prayer:

From the end of the time of Dhur prayer until when the shadow of an object doubles its height (length), (i.e. this shadow is) after the first shadow cast by the sun before it changes direction away from the meridian.

4. Time for Maghrib (sunset) prayer:

From the sunset until when the red glow disappears. The red glow is the red light which appears at the horizon during the course of the sun setting.

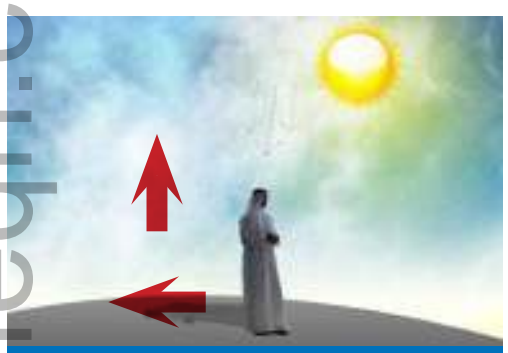
5. Time for 'Isha prayer:

From the end of Maghrib's time until the middle of the night, since the Prophet ﷺ said: "…the time of Ṣalāt ul-'Isha extends to the middle of the night."[1]

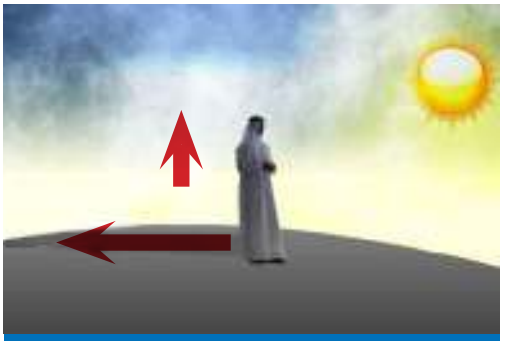
However, in this day and age the prayer times can be known easily through the use of prayer calendars.

(1) Source: Muslim.

Ṣalāt ul Fajr (the Dawn Prayer)



Ṣalāt ul -Dhur (the noon Prater)



Ṣalāt ul ‘Asr (the Afternoon Prayer)

Ṣalāt ul Maghrib (the sunset Prayer)

Ṣalāt ul ‘Isha (the Night Prayer)

One Should Not

- Pray in tight clothes which outline ones private parts or the shape of the body (for women), in sheer, transparent clothes, with one’s nakedness exposed, or while draping the garment below the ankle (for men).
- Pray with clothes which have pictures on them, in a place which has pictures of animate life, or a carpet containing the likes.
- Pray in masajid which have graves in them due to the Prophet’s saying: “Woe, indeed those before you used to take the graves of their prophets and pious as masjids. So do not take graves as masajid, Indeed I prohibit you from this.”(1)

(1) Source: Muslim.

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Benefits:

1. He who was able to observe one raka'ah before the time (for the specific prayer) elapsed, has caught the prayer. This is due to the saying of the Prophet ﷺ: "He who catches one rak'ah from a prayer, has caught that prayer."(1)
2. It is compulsory to pay back the missed prayer due to sleeping or forgetting quickly. This is according to another saying of the Prophet ﷺ that: "Whoever forgets a prayer should observe it whenever he remembers; there is no expiation for it except that."(2)

(1) Agreed upon.
(2) Agreed upon.

Secondly: Purification from impurities

1. Purification from minor impurities

This is done by performing ablution. The Prophet ﷺ said: "Allah will not accept the prayer of anyone of you when he becomes impure until he performs ablution."(1)

(1) Source: Bukhāri.

2. Purification from major impurity

This is done by taking a ritual bath in accordance with the statement of Allah (Glorified be He): "If you are in a state of Janabah (i.e. after a sexual discharge), purify yourselves (bathe your whole body)" (Maidah : 6). Whoever remembers that he is, or becomes impure, while performing Ṣalāt. His prayer is invalid; and it is incumbent on him to leave the Ṣalah to purify himself, without any Taslim. This is because the prayer is invalidated and has not been completed, as Taslim only signifies the completion of Ṣalah for somebody who is not in a state of Janabah.

Thirdly: Purification of clothes, body and place

1. Purification of cloth:

This is due to Allah's saying: "And purify your garments." (Al-Mudathir : 4).

Purification of a clot

2. Purification of the body:

This is due to what was authentically reported that the Prophet ﷺ when passing by two graves said: " ...the two of them (inmates of the graves) are being punished, but they are not punished for a great sin. As for this, he did not clean[1] himself properly from urine..."[2]

3. Purification of place:

This is due to the Hadeeth of the bedouin who urinated inside the mosque. The Prophet ﷺ said (regarding his urine): "Leave him (the bedouin), (but) pour a big bucket of water over his urine."[3]

Purification of plac

Prayer and Impurities

- Whoever prays while impurities are on him unknowingly or out of forgetting, his prayer is valid. It has been reported with authenticity that: The Prophet ﷺ prayed, and removed his shoes while in prayer. The people (behind him) also removed theirs. When he finished the prayer, he said: "Why did you remove your shoes? They said: "O Messenger of Allah, we saw you removing your shoes, and that was why we removed ours." Upon that, the Prophet ﷺ said: "Verily, Jibril came to me and informed me that the two (shoes) had impurities on them. Thus whenever any of you comes to the Mosque, let him check his shoes, if he sees any impurity, let him rub it on the ground and thereafter pray in (both of) them."[4]
- Whoever sees any impurity on one of his shoes while in Ṣalāh should remove them compulsorily and continues his prayer, counting upon that which he had previously prayed. This is in accordance with the above Hadeeth. However, if he is unable to remove it, his Ṣalāt becomes invalid.

The entire earth is (considered) as a mosque

The entire earth serves as a mosque where the Ṣalāh is valid. The Prophet ﷺ said: "And the earth is made as a mosque and cleanser for me; so whenever the time for Ṣalāh approaches any of my nation (followers), then he should pray."[5]

Exceptions were made of places where there were pronounced prohibitions, like prayer at the grave[6] or in the toilet, for the saying of the Prophet: "The entire earth is a mosque, except the grave and the toilet."[7] The watering places of camels are also

(1) He does not keep away or clean himself properly from urine.
(2) Source: Abu Dāwud.
(3) Source: Abu Dāwud.
(4) Source: Bukhari and Muslim.
(5) Agreed upon.
(6) There is an exception for the prayer for the dead.
(7) Source: Āt-Tirmiḍhi.

Prayer in the toilet

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prohibited. This is due to his ﷺ saying: "Do not pray at the watering places of camels."[1] The watering place of camels is the place where it sleeps and rests.

Prayer at the graveyard

Fourthly: Covering of the private parts

Man's private parts: From the navel to the knee.

Woman's private parts in *Ṣalāh*: All her body except the face and the two palms.

(1) Source: Āt-Tirmiḍhi.

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Covering the two shoulders

It is compulsory on the person praying to wear what will cover between his arm and neck. The Prophet ﷺ said: "None of you should pray in a cloth without anything covering his shoulder."(1)

Fifthly: Facing the Qiblah

Qiblah means standing facing the direction of the honorable Ka'bah (the sanctuary at the Holy Masjid in Makkah). Allah (Exalted is He) says: "So, turn your faces in the direction of Al-masjid-Al-Haram (the sanctuary at Makkah). And wherever you (people) are, turn your faces (in prayer) in that direction." (Al-Baqarah: 144)

It is compulsory here, however, to adhere to some rulings: It is compulsory for the person that prays inside the Holy Mosque to face the Ka'bah. However, for he who prays far from it, it is sufficient to just face its direction; since it may not be possible for him to locate the exact point of the Ka'bah. In view of this, the Prophet ﷺ said: "What is between the east and west is the Qiblah."(2)

He who prays inside the Holy Mosque

(1) Source: Bukhari and Muslim.
(2) Source: Āt-Tirmiḍhi.

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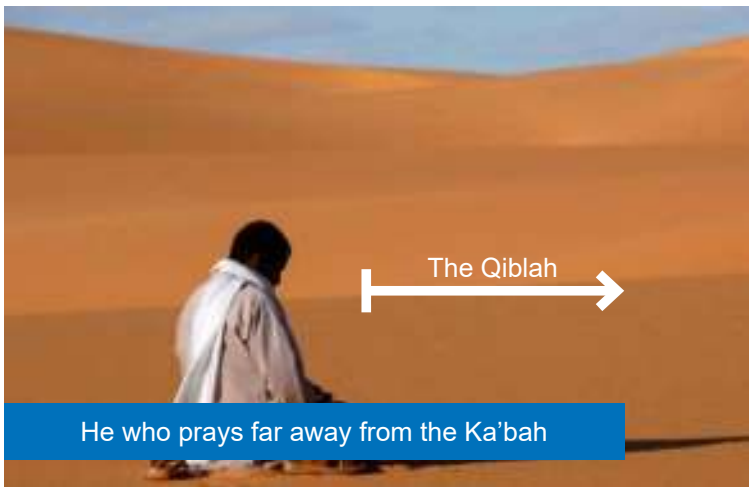
1. The Qiblah for the one who offers supererogatory prayer on a ride is the direction to which he faces. This is due to what was reliably narrated that: The Messenger of Allah ﷺ used to praise[1](offer supererogatory prayers to Allah) on his ride in any direction he faced; he also used to observe Witr prayers on it (i.e. his ride), but not obligatory prayers."[2]



(1) Praise means performing supererogatory prayer..
(2) Source: Abu Dāwud.

Illustrated Islamic Jurisprudence for the Acts of Worship

Simplifying and Teaching the Rules of Islam

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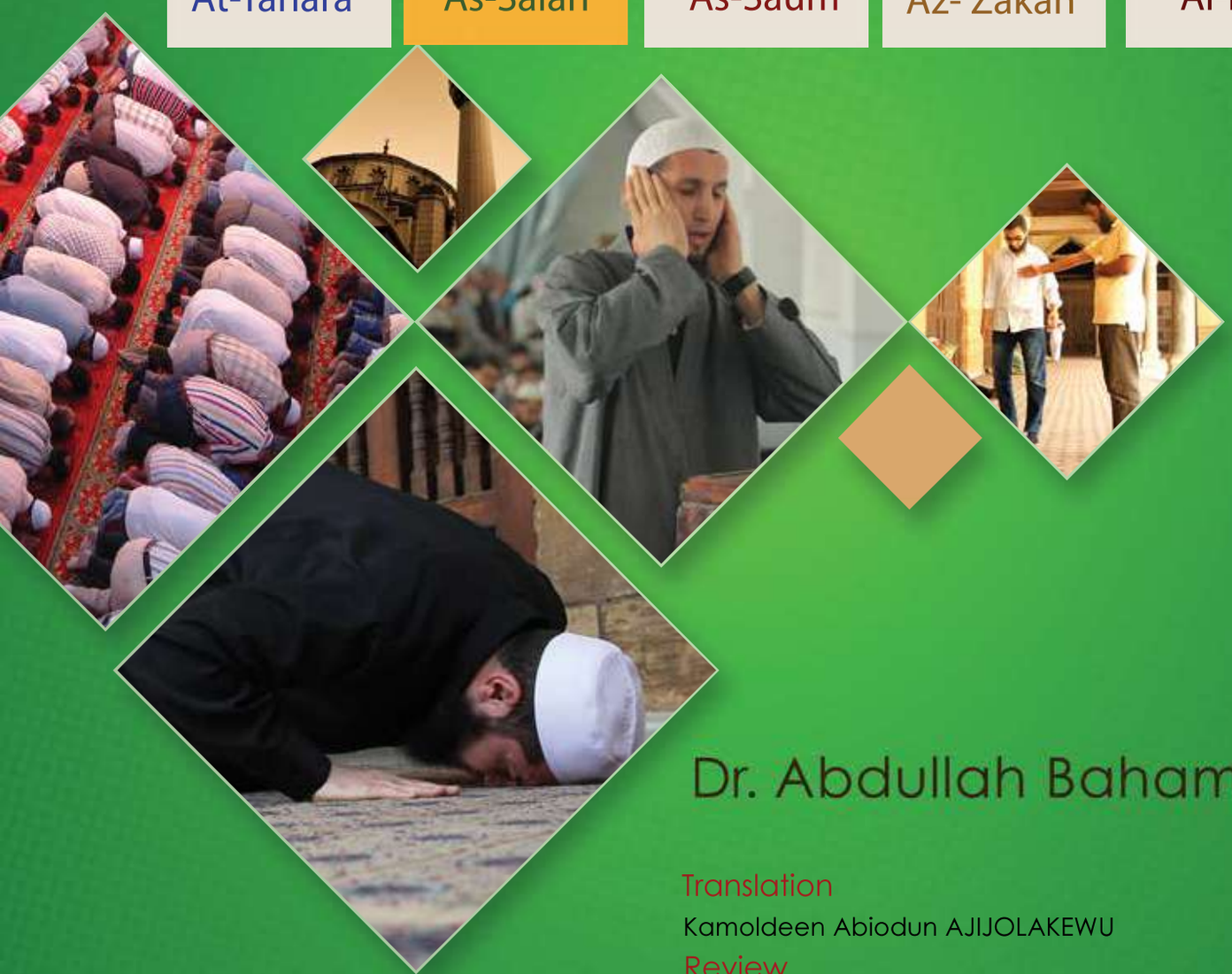

Dr. Abdullah Bahammam

Translation

Kamoldeen Abiodun AJIJOLAKEWU

Review

Dr. Abdul-Razzaq Abdul Majeed Alaro

Dr. AbdulRaheem Kajogbola Omoloso

Some of the Etiquettes of Salat

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4

Some of the Etiquettes of Ṣalāt

Ṣalāt is a great act of worship. In it, a Muslim faces Allah, the Exalted, with his mind and body. It is therefore necessary (for him) to precede it by preparing himself and making his mind and body ready, in order for him to be devoted and to observe the prayer in a perfect manner. For this reason, the following are prescribed for the observation of Ṣalāt :

1. Sincerity

Allah says: "And they were commanded not, but that they should worship Allah, and worship none but Him alone (abstaining from ascribing partners to Him) and perform as-Ṣalāt and give Az-Zakah, and this is the right religion." (Al-Bayyinah: 5). And Allah will not accept any deed, except that which is done sincerely for His sake without any showing off, seeking repute or any form of polytheism (associating partners with Allah).

2.Perfecting ablution

This means being careful to perform ablution perfectly. It was reported on the authority of Abu Hurayrah ﷺ, that the Messenger of Allah ﷺ said: "Should I direct you to that with which Allah cleanses away sins and raises ranks?" They replied: "Yes, Oh Messenger of Allah." The Prophet ﷺ said: "Wetting perfectly all prescribed parts of the body in ablution during unpleasant conditions(1) (like cold weather), making several steps (walking) to the mosque, and waiting for another prayer after (observing) one, and that is Ar-Ribaat.(2)"(3)

(1) Unpleasant conditions, like cold weather.
(2) Ar-Ribāt : Persistently dragging one's sole to keep performing any act
of obedience to Allah
(3) Source: Muslim.

Contents

Some of the Etiquettes of Ṣalāt

1. Sincerity
2. Perfecting ablution
3. Going early to perform the prayer
4. Remembrance of Allah
5. Walking calmly and tranquilly to the mosque.
6. while entering and exiting the mosque.
7. He should not sit down until he observes two rak'ahs (of prayer).
8. Abstainence from interlocking the finger
9. Being occupied with remembrance "of Allah".
10. Being humble during Ṣalāt
11. Adhering to the manners of the Prophet ﷺ throughout the prayer.

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3. Going early to perform the prayer

This means going out early in order to attain the virtues of waiting for Ṣalāt . On the authority of Abu Hurayrah, he reported that the Messenger of Allah ﷺ said: "And each of you is already in as-Ṣalāt, whenever he (arrives early) waiting for as-Ṣalāt."(1)

4. Remembrance of Allah

He (the one who observes Ṣalāt) should remember Allah when leaving the house by saying: " Bismil-Lahi tawakkaltu 'ala-l-Lahi wala hawla wala quwwata illa-b-Lah"(2) "Allahumma inni a'udhu bika an adhila aw udholu, aw azilla aw uzallu, aw adhlima aw udhlama, aw ajhala aw yujhala 'alayya."(3) Meaning: "In the name of Allah, I put my trust in Allah, there is no power nor strength except that of Allah." "Oh Lord, I seek refuge in you lest I misguide others, or I am misguided by others, lest I cause others to err or I am caused to err, lest I abuse others or be abused, and lest I behave foolishly or meet with the foolishness of others."

He should remember Allah when going to the mosque by saying "Allahuma aj'al fi qalbi noran, wa fi lasani noran, wa aj'al fi sam'ai noran, wa aj'al fi basari noran, wa aj'al min khalfi noran, wa min amami noran, wa aj'al min fawqi noran, wa min tahti noran, allahuma a'atini noran." Meaning: "Oh Lord, bring into my heart light and to my tongue light, and in my ears light and in my sight light, and behind me light and before me light, and above me light and below me light. O Lord, grant me light."(4)

5. Walking calmly and tranquilly to the mosque.

This is due to the saying of the Prophet ﷺ : "When you hear the Iqamah (the call to commence the prayer), then walk (to the mosque) to observe the prayer, but (walk) with tranquility (as-sekeenah)(5) and calmness (al-waqaar)(6) and do not be hasty. Any part (of the prayer being observed) you meet (that others are praying in congregation) you should pray (with them), and (afterwards) complete what you missed.(7)

(1) Source: Bukhari.
(2) Source: Abu Dawud.
(3) Source: Abu Dawud.
(4) Source: Muslim.
(5) As-sakinah: Tranquility while walking.
(6) Al-waqar: Calmness, lowering one's gaze and not looking left and right
(7) Agreed upon.

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6. While entering and exiting the mosque.

While entering the mosque, he says ”A’udhu billahil’atheem, wa biwajhihi alkareem, wa saltanihi alqadeem min ashshaytanirrajeem,” meaning: “I seek refuge in Allah, the Most Great, by His Generous Face and by His Long-lasting Power, from Satan, the accursed.”(1)

“Bismillahi, wasslato wasslamo ‘ala rasolillah,” “Allahummaftah li abwaba rahmatik.” Meaning: “In the name of Allah, peace and blessings of Allah be upon the Messenger of Allah,”(2) “Oh Allah, open the doors of your mercy for me.”(3)

While leaving the mosque, he says: “Bismillahi, wassalato wassalamo ‘ala rasolillahi. Allahumma inni asaloka min fadhlik. Allahumma’asimni min ashshaytanirrajeem,” meaning: “In the name of Allah, peace and blessings of Allah be upon the Messenger of Allah. Oh Allah! I ask for Your Favors. Oh Allah, protect me from Satan, the accursed.”(4)

7. He should not sit down until he observes two rak’ahs (of prayer)

This is due to the saying of the Prophet ﷺ: “When one of you enters the mosque, let him pray two rak ‘ahs before sitting down.”(5)

8. Abstainence from interlocking the fingers

Taken from the saying of the Prophet ﷺ: “When any of you performs ablution and performs it perfectly, then left to pray, heading to the mosque, he should not interlock his fingers because he is already in a state of prayer.”(6)

9. Being occupied with remembrance of Allah.

Being occupied with the remembrance of Allah, prayer and recitation of the Qur‘an while waiting for Ṣalāt, without disturbing other people who have come to pray.

(6) Source: Abu Dawud.

(1) Source: Abu Dawud.
(2) Source: Abu Dawud.
(3) Source: Muslim.
(4) Source: Ibn Maja..
(5) Agreed upon.

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10. Being humble during Ṣalāt

This is because Ṣalāt, without humility and devoutness, is like a dead body without a soul. Ibn Rajab (may Allah have mercy on him) said: "The basis of humility includes making one's heart soft, tranquil, humble, and lowering and demeaning oneself (in front of Allah). So when the heart has humility, the remaining parts of the body follow it, because they are its subjects."(1) The position of humility is therefore the heart, while the remaining parts of the body show this, just as the tongue expresses it.

11. Adhering to the manners of the Prophet ﷺ throughout the prayer.

Prayer is a form of worship for which upholding the manners of the Prophet ﷺ is compulsory. So what the Prophet ﷺ did not do or say must not be done or said. This is because the Prophet ﷺ said: "Pray as you saw me pray."(2)

(1) Source: Al-Khushu' by Ibn Rajab.
(2) Source: Bukhari.

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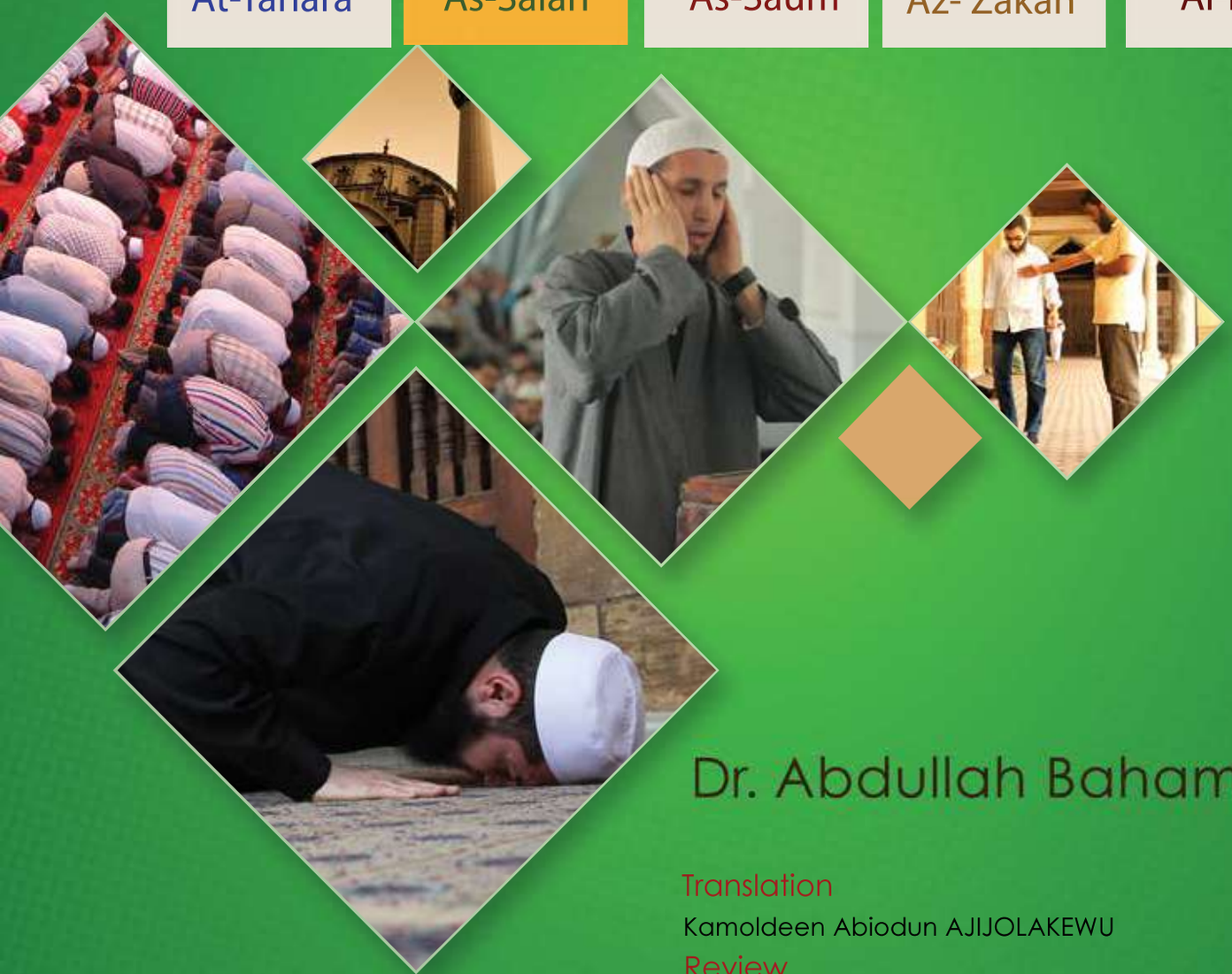

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The Sutrah (partition in front of one who is praying)

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The Sutrah (partition in front of one who is praying)

The Sutrah

Something which the person praying places in front of himself to serve as a partition between him and any person who may walk in front of him

Legality of the Sutrah

Making use of the partition is prescribed at home, on a journey, during obligatory prayer and supererogatory prayer, in the mosque and anywhere else; for what has been confirmed from the Prophet ﷺ that he said: "Whenever any of you is praying, let him pray toward a partition and let him move close to it." (1)

And on the authority of Wahb ﷺ, who said: "The Prophet ﷺ led us in Ṣalāh at Minna, so he placed a walking stick - which is a short-stick – in front of him (where he was praying), then he prayed two Raka'at."(2)

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The Sutrah (partition in front of one who is praying)

Legality of the Sutrah

Ruling on using the Sutrah

Wisdom behind the Sutrah

Some of the rules concerning the sutrah

(1) Source: Abu Dawud.
(2) Source: Ahmad.

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Ruling on using the Sutrah

It is compulsory to place a partition. The Prophet ﷺ ordered the Imam and those praying alone to use the partition, and he stressed this point much. Therefore, it is obligatory for a Muslim to put a partition in front of himself while praying, and to prevent anybody from walking between him and the partition. This is due to the saying of the Prophet ﷺ: "Do not pray except towards a partition, and do not let anyone walk in front of you. But if he insists, then fight him. (1)

Wisdom behind the Sutrah

The Sutrah was prescribed for many reasons among which are:

1. Walking in front of a person praying is prohibited, because it thereby hinders his devotion.
2. Enabling the person praying to concentrate and think deeply while in Ṣalāt, and not be disrupted.
3. Avoidance of invalidation of Ṣalāt by the passage of a female, dog or donkey. This is due to the hadeeth of Abu Dharr, who said: "The Messenger of Allah ﷺ said, 'When any of you is praying and there is in front of him something like the end of a saddle, it will serve as a partition (sutrah) for him, but if there is nothing like the end of a saddle in front of him, then (the passing of) a donkey, woman or black dog (in front of him) would invalidate his prayer.' I (one of the narrators) said, 'O Abu Dharr, why a black dog [and not a red or yellow dog]?' He replied: 'O son of my brother, I asked the Messenger of Allah ﷺ the same as you asked me, and he ﷺ said: 'The black dog is Satan.'"(2)

(1) Source: Ibn Khuzaymah.

(2) Source: Muslim.

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Some of the rules concerning the sutrah

1. The use of a partition is for both the imam and someone who is praying alone. As for those who are praying behind an Imam, the Imam's partition is (enough as) their partition. This is as reported on the authority of Ibn Abbas ﷺ, who said: " I arrived at Minna when I was nearing puberty, while I was riding a female donkey. The Messenger of Allah ﷺ was leading the people in prayer. I passed in front of some of the rows (of those who were praying), then I climbed off (my donkey) and sent the donkey to graze. Thereafter, I joined one row and no one objected to my deed."(1)

2. It is not allowed to pass in front of a person praying, as that is considered one of the grievous sins. The Prophet ﷺ said; "If one passing in front of the one who is praying knows the extent of his sin, he would have chosen to wait for forty than to pass in front of him." Abun-Nasr said: "I don't know if he said forty days, months or years."(2)

   (Passing before him is sinful) except if the passing is behind his partition, or far away from his place of prostration if he (the person who is praying) did not place a partition.

3. It is compulsory for the person praying to prevent anyone who wants to pass before him. It has been reported on the authority of Abu Sa'eed Al-Khudriy ﷺ,, who said that he heard the Messenger of Allah saying: "When anyone prays towards something that serves as a partition between him and people and someone intends to pass in front of him, let him prevent him, but if he refuses, let him fight him for such a person is a devil."(3)

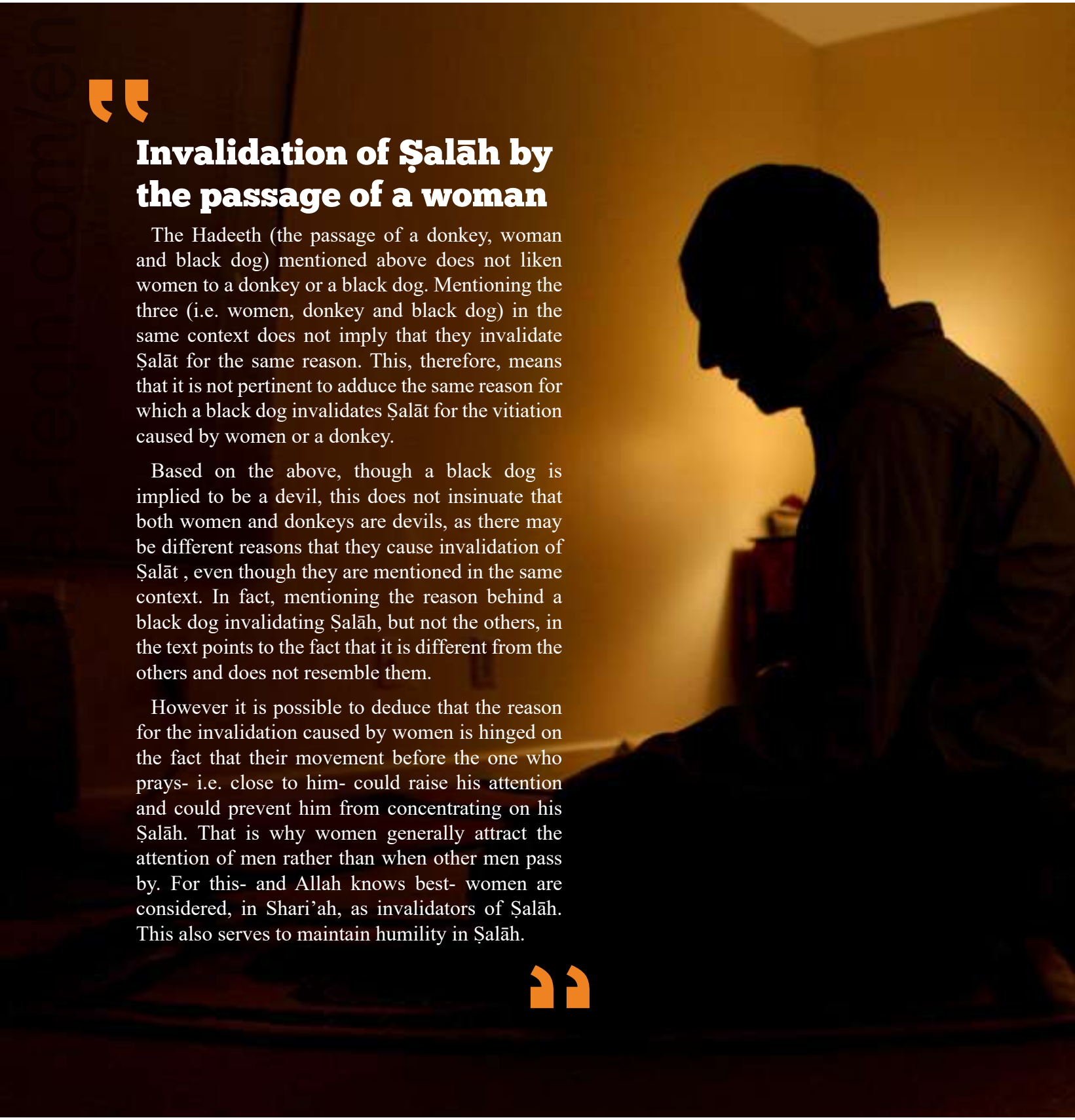
4. Some scholars exempt the Holy Mosque (the Ka'abah). They opine that people can walk in front of any person praying there for the general principle of eliminating any discomfort or hardship. This is because prevention of passing in front of the one who prays in the Holy Mosque causes general discomfort and inconvenience.

5. Partitioning during Ṣalāt can be done by praying towards a wall, a pillar among the pillars of the mosque, a cabinet or by erecting something like a stick, for example

6. The distance between the person praying and the partition is estimated to (be up to enough so as to) allow the passage of a ram, because of the hadeeth of Sahl ﷺ,. He said: "There was between the Messenger of Allah's ﷺ praying site and the wall (partition) what could allow the passage of a ram."(4)

(2) Agreed upon.

(3) Agreed upon.
(4) Agreed upon.



Invalidation of Ṣalāh by the passage of a woman

The Hadeeth (the passage of a donkey, woman and black dog) mentioned above does not liken women to a donkey or a black dog. Mentioning the three (i.e. women, donkey and black dog) in the same context does not imply that they invalidate Ṣalāt for the same reason. This, therefore, means that it is not pertinent to adduce the same reason for which a black dog invalidates Ṣalāt for the vitiation caused by women or a donkey.

Based on the above, though a black dog is implied to be a devil, this does not insinuate that both women and donkeys are devils, as there may be different reasons that they cause invalidation of Ṣalāt , even though they are mentioned in the same context. In fact, mentioning the reason behind a black dog invalidating Ṣalāh, but not the others, in the text points to the fact that it is different from the others and does not resemble them.

However it is possible to deduce that the reason for the invalidation caused by women is hinged on the fact that their movement before the one who prays- i.e. close to him- could raise his attention and could prevent him from concentrating on his Ṣalāh. That is why women generally attract the attention of men rather than when other men pass by. For this- and Allah knows best- women are considered, in Shari'ah, as invalidators of Ṣalāh. This also serves to maintain humility in Ṣalāh.

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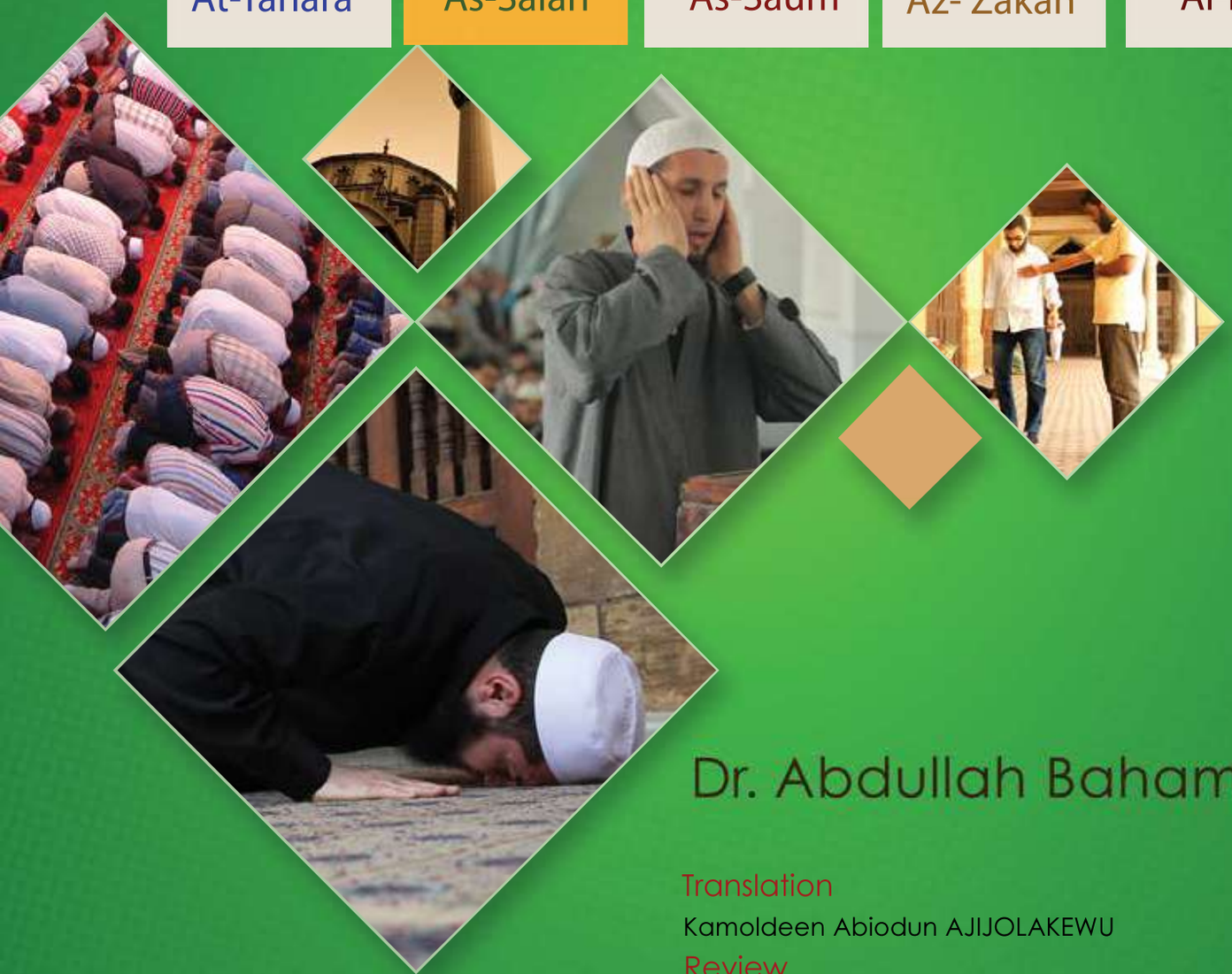

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How to pray in Islam?

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Description of Ṣalāh

The Prophet ﷺ said: "Pray as you have seen me pray."[1]

It was reported on the authority of 'A'ishah (may Allah be pleased with her) who said: "The Messenger of Allah used to begin the Ṣalāh by saying Allahu Akbar, and reciting Alhamdulillahi Rabbil'a'lameen. And he would, when making ruku', neither raise his head nor lower it, but rather (maintain) a degree between the two. And he would, when rising up from ruku', not prostrate until he had stood up completely. And he would, when rising up from prostration, not prostrate (again) until he had sat back completely. He would recite At-Tahiyyah at (the end of) every two rak'at. He would lay his left foot down while making the right foot upright (when in the sitting position). He used to prohibit the sitting posture of Shaytan, and a person outstretching their arms (on the ground) as a dog does when sitting. And he would end the prayer by saying As-Salaamu 'Alaikum."[2]

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Prostrating and Rising up from it

At-Tashahhud

Saying the Salam

Some Athkar (words of remembrance and supplication) Said After Ṣalāh

Facing the Qiblah and Saying Takbeeratul Ihram (the initiating takbeer)

- The one intending to perform Ṣalāt should stand facing the direction of the Qiblah, being fully aware that he is standing before Allah, The most High, and with utmost humility.
- He then makes the intention in his heart to offer prayer, but it is not permissible to say this intention out loud, because that is an innovation. He (the Prophet) (may the prayers and peace be upon him) has said that actions are by their intention, and there is but for each man that which he has intended.[3]

(1) Source: Bukhari.
(2) Source: Muslim.
(3) Source: Agreed upon.

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- Then he raises his hands to be level with his shoulders or ears, saying: "Allahu Akbar."[1]
- Then he places his right hand over his left on his chest, holding the left hand with the right.[2]

Commencement of the Prayer and the Recitation of Fātiha

- The person praying lowers his head and casts his gaze towards the place of prostration,[3] then he says the opening supplication: "Subhanaka Allahumma wa bihamdika wa tabārakasmuka, wa ta'āla Jadduka, wa lā ilāha ghayruka,"[4] meaning: Glorified be You Oh Allah, and Praises be to You, Blessed is Your Name. Exalted is Your Majesty, there is no God but You.
- Then he says after that: "A'udhu billahi minash-shaytanir-Rajeem" meaning: I seek refuge in Allah from Satan, the accursed, "Bismillahi-r-Rahmanir-Raheem" meaning: In the name of Allah, the Beneficent, the Merciful. All these are to be said as gentle whispers.[5]

After that, he recites Fātiha[6] and thereafter says 'Āmeen." Meaning: "O Allah, answer this (supplication)."

- Following that, in the first two raka'at he recites a chapter, or any part of a chapter that is easy for him, from the Qur'an. He reads aloud in Fajr (dawn) prayer and the first two raka'at of Maghrib and Isha'.

Bowing and Rising from it

The person praying raises his hands and says "Allahu Akbar", then bows, spreading his fingers out on his knees as if he is grabbing them. He makes his back and head level, and then says: "Subhana Rabbiyal Aḍheem" meaning: Glorified be my Lord, the Exalted (three times).[7] Thereafter, he rises and says (if he is the imam or is praying alone): "Sami'Allahu liman hamidah,"[8] meaning: Allah hears those who praise Him; and thereafter everybody (including the imam and ma′mum (those praying behind the imam) and also

(1) Source: Muslim.
(2) Source: Ahmad.
(3) Source: Bukhari.
(4) Source: Muslim.
(5) Source: Muslim.
(6) Source: Bukhari.
(7) Source: At-Tirmidhi.
(8) Source: At-Tirmidhi.

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he who is praying alone) says: Rabbana wa lakal hamd. Mil′as-samaawati wa mil′al'rdhi wa mil′a maa shi'ta min shaiin ba'd."[1] Meaning: Our Lord, and to you be the praise. The heavens and the earth and what lies between them is filled with Your praises, and whatever else You wish is filled (with your praises). It is recommended to place one's hands on the chest, as one had done while standing before bowing.

Prostrating and Rising up from it

The person observing the prayer says "Allahu Akbar" and falls into prostration, touching the ground first with his knees then the hands[2] then his forehead and nose. He spreads his palms out flat on the ground besides his ears or shoulders. He places his fingers towards the Qiblah, lifting his arms up from the floo , his upper arm away from his sides[3] and his stomach away from his thighs. Following that he says: "Subhaana Rabbial A'la" Meaning: glorified be my Lord, the Most High (three times). He should supplicate much when he is prostrating.[4]

He then raises his head saying; "Allahu Akbar", without raising his hands, and sits by laying his left foot down (on the ground), but putting his right foot upright, with its toes facing the direction of the Qiblah.[5] He places his hands out flat on his thighs with the fingers facing the Qiblah, and says: "Allahumma-ghfirli warhamni wajburni wahdini warzuqni,"[6] meaning "Oh Allah, forgive me, have mercy upon me, enrich me, guide me and provide for me."

Subsequently he says: "Allahu Akbar" and prostrates for the second time as he had done in the first prostration

(1) Source: At-Tirmidhi.
(2) Source: Abu Dawud.
(3) Source: Al-Bukhari.
(4) Source: Muslim.
(5) Source: Muslim.
(6) Source: At-Tirmidhi.

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He then raises his head saying: "Allahu Akbar" and sits for a short time. This sitting is called Jilsatul istiraha' (a sitting to rest) as evidenced by the hadeeth of Malik bn Huwairith ﷺ, while describing the Prophet's ﷺ manner of prayer, saying: "He does not rise until he sits a (short) while."[1]

He then says "Allahu Akbar", and rises to perform the second rak'ah, supporting himself with his hands.[2]

He prays the second rak'ah as he did the first, but does not read any of the opening invocations which are read at the start of the prayer

At-Tashahhud

On finishing the first two raka'at, he sits to recite the first At-Tashahhud, laying his left foot on the ground and placing the right foot upright. He places his hands on his thighs, the left hand placed out flat, but as for the right hand, the little finger and the ring finger are clenched to his palm, with the middle finger and the thumb touching each other to form the shape of a circular ring, and the index finger raised. He points with the raised index finger while reciting the At-Tashahhud and also gazes at it, saying: Attahiyyatu lillahi was salawaatu, wattayyibaatu, assalaamu 'alaika ayyuhan-nabiyyu wa rahmatullahi wa barakaatuhu, assalaamu 'alaina wa 'ala 'ibadillahis saaliheen. Ash-hadu an la illaha illallahu wa ash-hadu anna Muhammadan 'abduhu wa Rasooluhu."[3] Meaning: "All salutations are due to Allah, and all prayers and good words (are due to Him). Peace be upon you, O' Prophet, and the Mercy of Allah and His Blessings. Peace be upon us and the righteous servants of Allah. I bear witness that there is no deity worthy of worship but Allah, and I bear witness that Muhammad is His servant and Messenger."

Then he rises – if it is more than a two raka'at prayer – saying "Allahu Akbar" and raising his hands as he does so. He does not recite anything in the remaining rak'ah(s) except Fatiha.

(1) Source: Al-Bukhari.
(2) Source: Al-Bukhari.
(3) Source: Al-Bukhari.

He sits in a tawarruk posture[4] during the last at-Tashahhud. What is meant by this is that the left foot is placed so as to appear on the right side, from under the right leg, while it (the left leg) is laid on the floo . He sits on his buttocks while the right foot is upright, and he recites what was related in the first at-Tashahhud, but adds the following: "Allahumma salli 'ala Muhammadin wa 'ala aali Muhammadin, kama sallaita 'ala Ibraheema wa 'ala aali Ibraheema, innaka Hameedun Majeed. Allahumma baarik 'ala Muhammadin wa 'ala aali Muhammadin, kama baarakta 'ala Ibraheeema wa 'ala aali Ibraheema, innaka Hameedun Majeed."[5] Meaning: "Oh Allah, bestow your favor on Muhammad and upon the household of Muhammad as you have bestowed your favor upon Ibraheem and the family of Ibraheem. Verily, You are Full of praises, Most Glorious. Oh Allah, bless Muhammad and the household of Muhammad as you have blessed Ibraheem and the family of Ibraheem. Verily, You are Full of praises, Most Glorious."

Then he says: "Allahumma inni a'uḍhu bika min 'aḍhabi Jahannama, wa min 'aḍhabil qabri, wa min fitnatil mahya wal mamaati, wa min sharri fitnatil maseehid-dajjāl."[6] Meaning: "Oh Allah, I seek refuge in you from the punishment of the Hellfire, from the punishment of the grave, from the trials of life and death, and the evil of the false Messiah."

Saying the Salam

At the end of the prayer the person says Salam to the right saying: "As-salamu 'alaikum wa rahmatullah."[7] Following that he repeats it to his left .

(4) Source: Abu Dawud.
(5) Source: Al-Bukhari.
(6) Source: Al-Bukhari.
(7) Source: Muslim.

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The Opening Takbeerah

Reciting the Fatiha

Bowing and Returning to a Standing Position

Prostration and Returning to a Sitting Position

Sitting between the two Prostrations

Sitting for the Final Tashahhud

Saying the Salam

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Some Athkar (words of remembrance and supplication) said after Ṣalāh

- "Astaghfirullah" (three times), "Allahumma antas-Salāmu waminkas-salāmu, tabaarakta yaa thal-Jalāli wal-Ikrām."(1) Meaning: I seek the forgiveness of Allah (to be said three times). O Allah, You are As-Salām (The One Who is free from all defects and deficiencies) and from You is all peace. Blessed are You, O Possessor of Majesty and Honour.

- "La ilaha illallāhu wahdahu lā shareeka lahu, lahul-mulku wa lahul hamdu wa huwa 'ala kulli shay'in qadeer. Allahumma lā mani'a lima a'tayta wala mu'tiya 'lima mana'ta, wa la yanfa'u ḍhal jaddi minkal jaddu."(2) Meaning: There is no God but Allah alone. He has no partner. His is the Dominion and His is all the Praise, and He is capable of all things. Oh Allah, there is none who can prohibit what You have given, and none who can give what You have prohibited, and wealth can not avail any wealthy person against Your Will and Decisions.

- "La ilaha illallahu wahdahu la shareeka lahu, lahulmulku, wa lahul hamdu wa huwa 'ala kulli shayin qadeer. La haola wala quwwata illa billah, La ilaha illallahu, wala na 'budu illa iyyāhu, lahun ni'matu walahul faḍhlu, wa lahuth-thanaa'ul hasanu, la ilaha illallahu mukh-liseena lahud-deena wa lau karihal kaafiroon. (3) Meaning: There is no God but Allah alone, He has no partner, His is the Dominion and His is all the Praise and He is capable of all things. There is no power and might except that of Allah. There is no god but Allah, and we shall not worship other than Him. All good praises are due to Him. There is no God but Allah; we reserve our devotion purely for Him, though the disbelievers may detest it.

- "Subhana llahi, wal hamdu lillahi, wallahu akbar" (thirty-three times each), "La ilaha illallahu wahdahu la shareeka lahu, lahul mulku wa lahul hamd wa huwa 'ala kulli shay'in qadeer."(4) Meaning: Glorified be Allah, and praises are due to Allah, and Allah is the greatest (thirty-three times). There is no God but Allah alone. He has no partner, His is the Dominion, and His is all the Praise and He is capable of all things.

- "Allahumma a'inni 'ala thikrika, wa shukrika, wa husni 'ibaadatika."(5) Meaning: O Allah, help me to remember You, to give You thanks and to be Your good servant.

- Recitation of Ayatul-kursiy, suratul Ikhlas, al-Falaq, and an-Nas.(6)

- He also says: "Allahumma inni as'aluka 'ilman nafian warizqan toyyiban wa 'amalan mutaqaballan,"(7) after saying tasleem in the fajr prayers. Meaning: O Allah, I ask You for knowledge that is of benefit, a good provision and (to be able to do) deeds that will be accepted.

An Issue

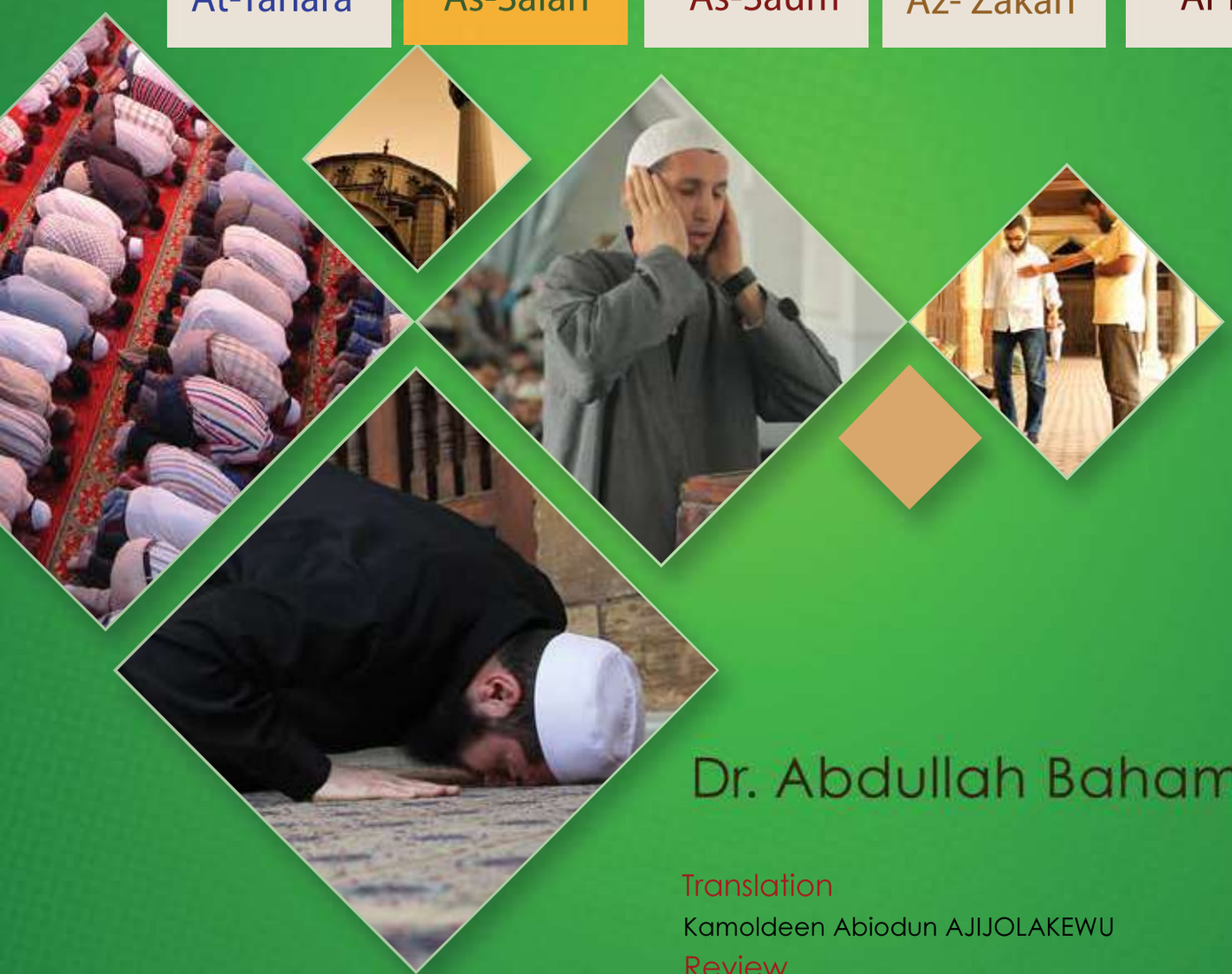
A woman is like a man with regards to the manners of prayers, in every way.

(1) Source: Muslim.
(2) Source: Al-Bukhari.
(3) Source: Muslim.
(4) Source: Muslim.
(5) Source: Abu Dawud.
(6) Source: An-Nasaee.
(7) Source: Ibn Majah.

Illustrated Islamic Jurisprudence for the Acts of Worship

Simplifying and Teaching the Rules of Islam

At-Tahara | As-Salāh | As-Saum | Az- Zakah | Al-Hajj



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Rulings related to Salat

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7 Rulings related to the Ṣalāh

Contents

Rulings related to the Ṣalāh

1. Praying Sitting Down
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9. Staying Still After Reaching Any Position
10. Moving Ones Tongue When Saying Anything
11. The Manner of Prostrating
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1. Praying Sitting Down

a. In the Voluntary Ṣalāh

The voluntary Ṣalāh of a person from the sitting position is valid, and he receives half of the reward of the one who prays in a standing position. This is due to the Prophet's saying: "If he prays standing it is better. And whosoever prays in the sitting position has half of the reward of those who stand. And whosoever prays lying down gets half of the reward of those who pray sitting."(1)

However, if a person prays sitting down due to a valid excuse, he receives the full reward. This is due to the Prophet's ﷺ saying: "If a man becomes sick or travels, it is written for him that which he used to do while in good health and not traveling."(2)

b. In the Obligatory Ṣalāh

The obligatory prayer of a person who is able to stand is not valid if it is prayed from a sitting position.

(1) Source: Al-Bukhari.
(2) Source: Al-Bukhari.

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2. The Intention

Some Rulings Related to the Intention

It is not permissible to intend to stop the prayer during the middle of the Ṣalāh; so whosoever intends to stop his prayer, he has actually left the prayer. He must then start his prayer all over again.

Whoever begins his prayer as a voluntary one may not switch his intention to make it an obligatory one.

Whoever has made the intention to pray an obligatory Ṣalāh alone, and then a group comes to pray it, may switch his intention to make the prayer a voluntary one. In this case he finishes two raka'at, and then joins the group.

3. Recitation of Surah Fatihah

It is obligatory for the person praying to recite surah Fatihah, even if he is following the imam in an audible Ṣalāh. It was reported on the authority of 'Ubadah Ibn As-Samit ﷺ,, who said: "We were behind the Messenger of Allah ﷺ in the Fajr prayer and the Prophet recited, but then he found some difficulty in doing so. When he finished he asked: 'Perhaps you all recite behind your Imam ?' We said: 'Yes it is so, O Messenger of Allah.' He said: 'Do not do this, except with the Fatihah as there is no Ṣalāh without the Fatihah.'"[1]

4. Saying Ameen

It is Sunnah for each person making the Ṣalāh, whether they are leading, led, praying alone, praying an obligatory prayer or praying a voluntary prayer - in the prayers which are recited aloud and those recited in a soft voice alike. He says it in a soft voice in those prayers which are performed in a soft voice; and says it aloud in those which are recited aloud.

The evidence of this is in the Prophet's saying: "If the imam says 'Ameen', then say 'Ameen'; for indeed whosoever's 'Ameen' corresponds with that of the angels, their previous sins will be forgiven."[2]

(1) Source: Abu Dawud.

(2) Source: Al-Bukhari.

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5. The Places Where the Imam Remains Silent

1. Between saying the opening 'Allahu Akbar' and the recitation of the Fatihah (in order to recite the opening invocations in a soft voice).
2. It has not been established in the Sunnah that the imam remains silent between the Fatihah and the surah recited after it.
3. A silent moment after ending ones recitation; before bowing (Ruku').

6. Reciting Aloud when making up Obligatory and Non-Obligatory Ṣalāh

If a person misses a Ṣalāh and he wants to make it up, should he recite it aloud or in a soft voice? It depends on which prayer it is; and not the time in which one makes it up. Therefore if one makes up a prayer normally made aloud, he recites it aloud when making it up during the daytime.

It is Sunnah to recite voluntary prayers in a soft voice except when there is evidence saying that it should be aloud, for example in Taraweeh and the Eclipse Prayer.

7. Raising Ones Hands

One raises his hands in the following places:

1. The opening Takbeerah
2. The Takbeerah for Ruku'
3. When standing from Ruku'
4. When standing after the first Tashahhud

8. Catching the Rak'ah

If the follower is able to pray the Ruku' with the Imam (when first entering the congregational prayer), then he is considered to have prayed this entire Rak'ah (unit of prayer). This is due to the Prophet's saying: "Whoever makes the Ruku', has caught the Rak'ah."[1]

(1) Source: Abu Dawud.

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9. Staying Still After Reaching Any Position

It is an integral of the prayer that one remains still for a bit in each of the positions of the prayer. Otherwise the prayer is not valid. This is due to a hadeeth reported on the authority of Abu Hurairah ﷺ, who said: "The Messenger of Allah ﷺ entered the mosque, then a man entered after him and prayed. After that, he went to the Prophet and made Salam to him.Then the Messenger of Allah ﷺ returned his salutations and thereafter said: "Go back and pray because you have not prayed." The man returned to pray as he had done before. He then went to the Prophet and greeted him. The Prophet ﷺ again answered him and said: "Go back and pray because you have not prayed."

When this was done three times, the man said: "By He who sent you with the truth, I cannot do better than this. Please teach me." The Prophet ﷺ said: "When you stand for Ṣalāh ; you should say 'Allahu Akbar', then read from the Qur'an what you can, and then bow until there is serenity in your bowing. Next rise up until you are balanced while standing, then prostrate until there is serenity in your prostration, and after that raise your head until there is serenity in your sitting. Then do these in all (the remainder of) your Ṣalāh."[1]

10. Moving Ones Tongue When Saying Anything

It is not enough when reciting the Qur'an or pronouncing At-takbeer and words of Allah's remembrance to say them just by one's heart during Ṣalāt. Indeed, it is compulsory to utter the words by at least moving the tongue and lips during the recitation.

(1) Source: Al-Bukhari.

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11. The Manner of Prostrating

Prostration is on seven bones, as evidenced from the Prophet's ﷺ saying: "When a servant (of Allah) prostrates, seven parts prostrate with him; his face, his palms, his knees, and his two feet."(1)

12. Pointing with the Finger

The tradition of the Prophet is to point with the (index) finger while reciting at-Tashahud. This is according to the hadeeth reported by Wāil Ibn Hujr ﷺ,: "Then he ﷺ raised his finger and I saw him moving it and supplicating (while pointing) with it."(2)

(1) Agreed upon.
(2) Source: An-Nasaee.

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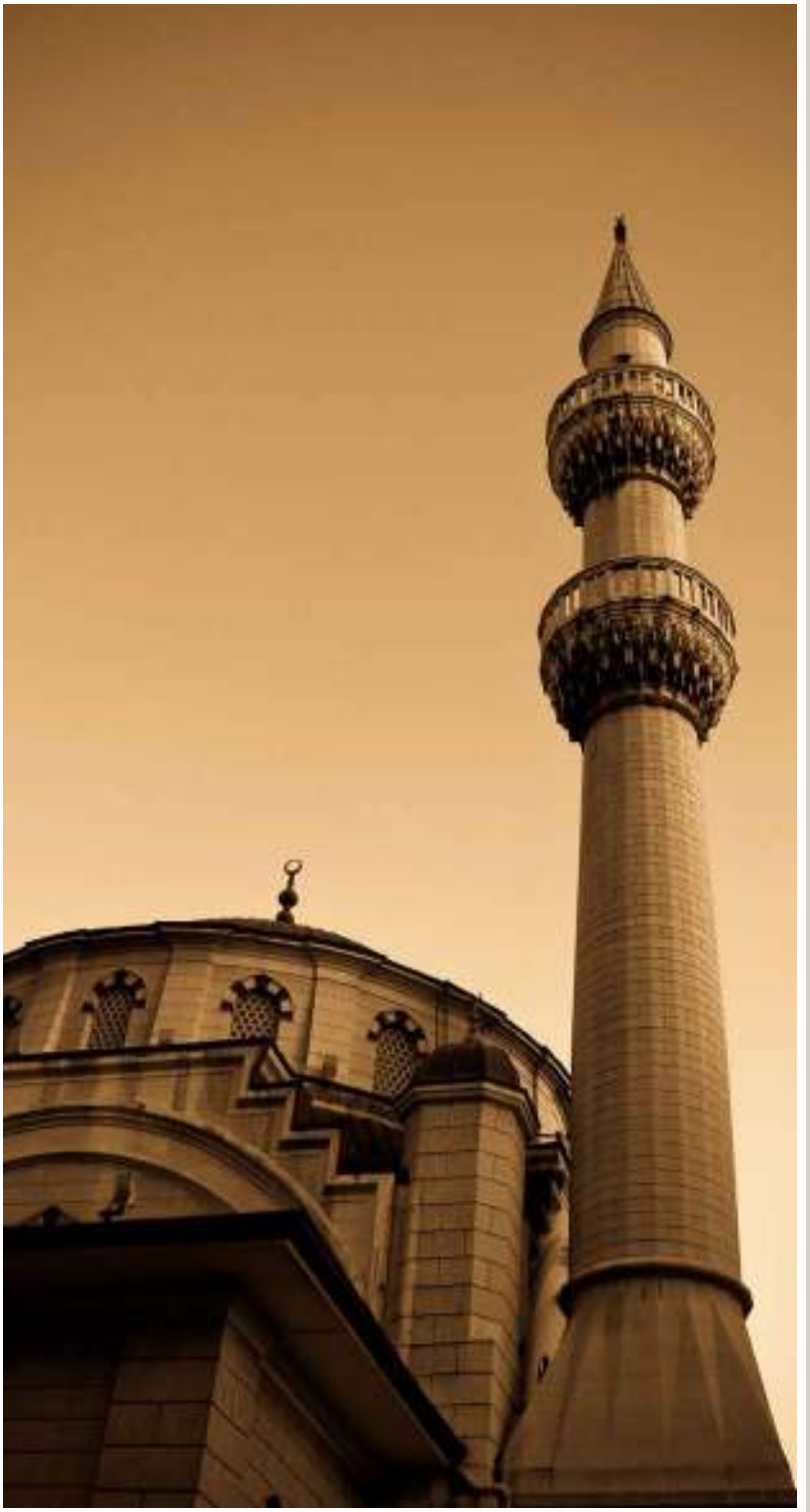
One Should Not:

- Say the intention aloud
- Add 'wash-shukr' after saying 'Rabbanaa lakal-Hamd'; since this has not been established from the Messenger of Allah (may the peace and blessings of Allah be upon him.)
- Add the word 'Sayyidunaa' in the Tashahhud or when saying prayers for the Prophet in Ṣalāh.
- Point the right hand to the right when saying the first salam of the final Salams, and the left hand to the left when saying the second salam.
- Shake hands with others who have just finished praying and saying "Haram", "Jama'an", or similar words.
- Say after anyone reads the verse of the Throne after the prayer: "Glory be to Allah, so glorify Him," or similar acts.
- Wipe the face after supplication and remembrance of Allah (Adhkar)



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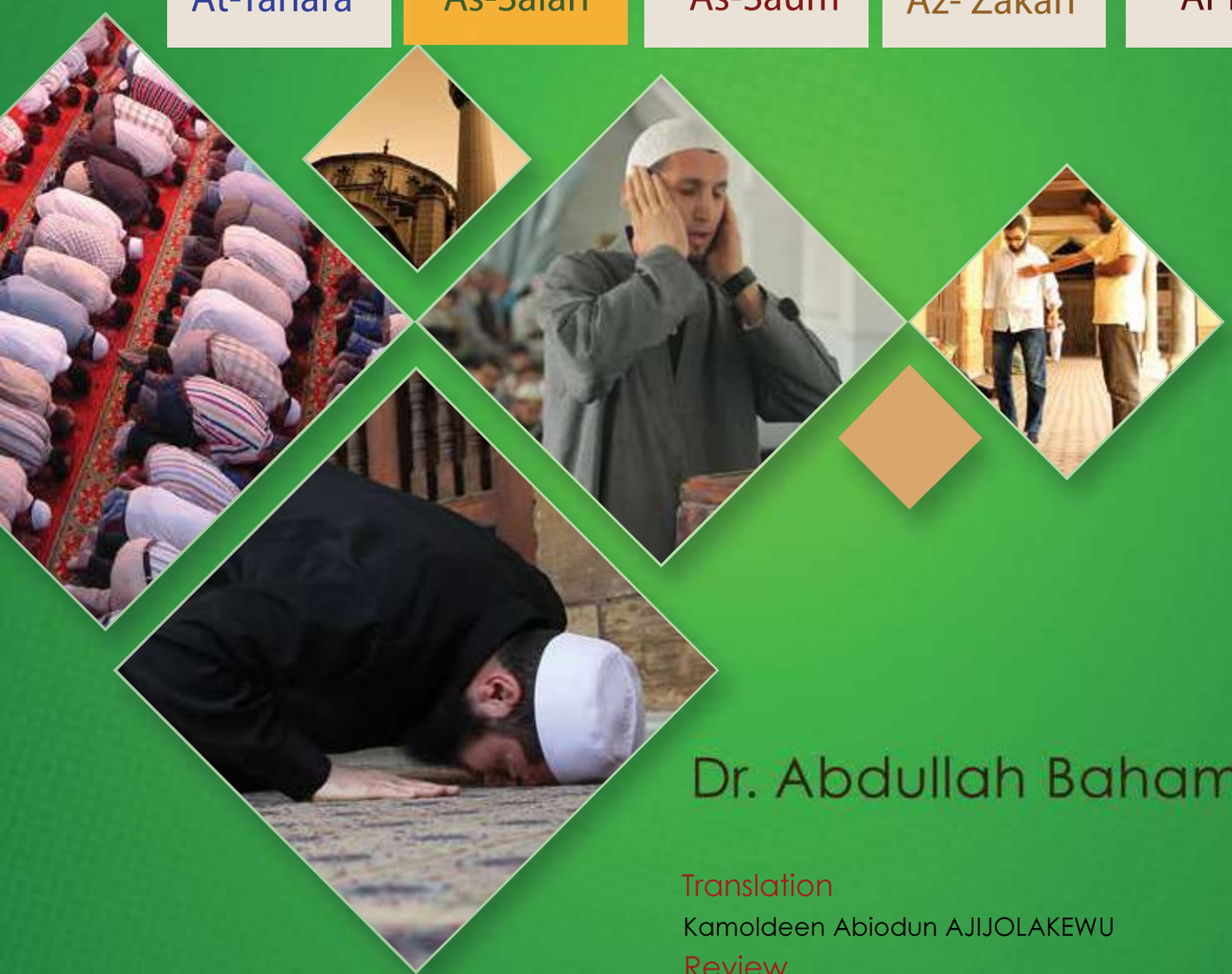

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The Integrals of Salah, its Obligatory aspects, and Sunnahs

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8 The Integrals of As-Ṣalāh , its Obligatory Aspects, and Sunnahs

Firstly: The Integrals of As-Ṣalāh

The Integrals (or Pillars) of As-Ṣalāh

Its basic, essential components which it is composed of; to such an extent that it is not permissible to not perform them in any situation. This means that they are not to be left out intentionally or unintentionally; except when there is a case of incapacity.

1. Intention
2. Standing in obligatory Ṣalāt (with ability to do that)
3. Initiating or the first Takbeer
4. Recitation of Al-Fatiha
5. Bowing
6. Rising upright from bowing
7. Prostrating on the seven parts
8. Sitting between the two prostrations
9. Sitting for the final at- ashahud
10. Reciting the final at- ashahud
11. Reciting blessings on the Prophet ﷺ during the final at- ashahud.
12. At-Tasleem (the saying of as-Salaamu'alaykum which marks the end of Ṣalāt)
13. Serenity when performing every essential part of Ṣalāt.
14. Performing all of the above-mentioned essential parts in sequence

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The Integrals of As-Ṣalāh, its Obligatory Aspects, and Sunnahs

Firstly: The Integrals of As-Ṣalāh

Secondly: The Obligatory Aspects of the Ṣalāh

Thirdly: Recommended Acts of Ṣalāt

What should someone who leaves out an essential part of Ṣalāt do?

1. **As for he who left it out deliberately, his Ṣalāt is nullified, and it is compulsory on him to repeat it (as a whole).**
2. **However for him who left it due to forgetfulness, his situation may be due to either of the following two conditions:**

A. For him not to remember this omission until after getting to the same point in the following rak'ah: At this point, he will not count the former rak'ah from which he omitted this part, but will assume the current rak'ah in place of the former. Thereafter, he prostrates for forgetting.

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An Example: A man remembers in the second Rak'ah while reciting the Fatihah that he forgot to recite the Fatihah in the first Rak'ah. Now this Rak'ah becomes his first and the actions which were performed before it are not taken into consideration.

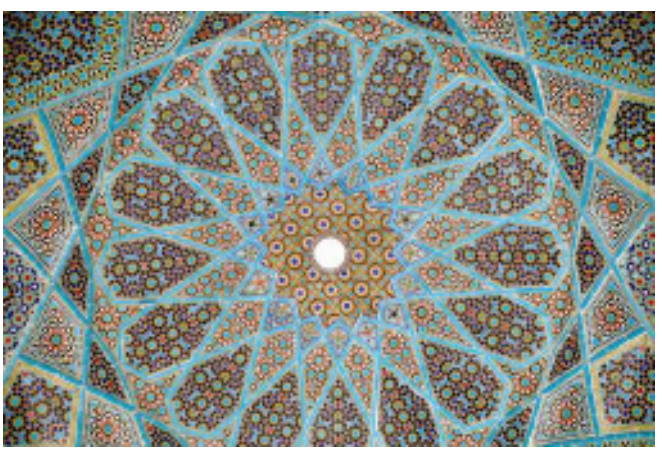
B. That he remembers that he forgot a pillar from a rak'ah before reaching the same pillar in the following rak'ah. In this case he must return to perform that pillar as soon as he remembers it.

An example: A man forgets to make Ruku' then prostrated immediately after completing his recitation. Thereafter he remembered whilst in prostration that he had not made Ruku'. Now he must stand, make the Ruku' and continue praying the rest of the prayer as normal.

Secondly: The Obligatory Aspects of the Ṣalāh

The Obligatory Aspects of the Ṣalāh

Those which one makes up by performing the prostration of forgetfulness, and do not have to be made up when one forgets.



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1. Takbeer said while changing postures in Ṣalāt.
2. Saying: "Subhana Rabbiyyal 'Athim" while bowing.
3. Saying: "Sami'allahu liman hamidahu" by the imam and person praying alone. However saying it is not prescribed for the person(s) observing Ṣalāt behind the imam.
4. Saying: "Rabbana walakal hamd" while rising from bowing.
5. Saying: "Subhana Rabbiyal 'ala" during prostration
6. Saying "Rabbighfirli " in between the two prostrations
7. Sitting down to recite the first Tashahhud.
8. The first Tashahhud.

What should a person who omits one of the compulsory acts of Ṣalāt do?

1. The prayer of the one who deliberately omits it is void. Thus, he is to repeat the prayer all over again.
2. As for the person who forgetfully omits it, his prayer is valid. However, he just prostrates (prostration for forgetting) twice before at-tasleem.

Thirdly: Recommended Acts of Ṣalāt

Everything mentioned in the manners of Ṣalāt, apart from the conditions of Ṣalāt and its essential and compulsory parts, are all recommended acts. Omitting any of this does not affect the validity of Ṣalāt; and it is not mandatory to prostrate due to forgetting when any of them is left out. The recommended acts of Ṣalāt are of two types:

Firstly: Recommended Utterances

1. Al-Istiftah: It is the invocation said (silently) before reciting Fatiha.
2. At-Ta'awuth: It is by saying: "A`udhu billahi minas-Shaytanir-Rajeem."
3. Al-Basmalah: It is by saying: "Bismillahir-Rahmanir-Raheem."
4. Any at-tasbeeh (e.g. subhāna rabbiyal a' la) said after the first one during bowing and prostration.

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5. Saying: "Rabbighfirl " other than the first one, in between prostrations.
6. Whatever is said after "Rabbana wa lakal hamdu" while rising from bowing position.
7. Any (i.e. any Surah) recited after Fatiha.

Secondly: Recommended actions

They are numerous, and include:

1. Raising the hands while saying the initiating Takbeer, just before bowing, rising from bowing and when rising to perform the third rak'ah.
2. Placing the right hand over the left while standing before and after bowing.

Al-Iftirash

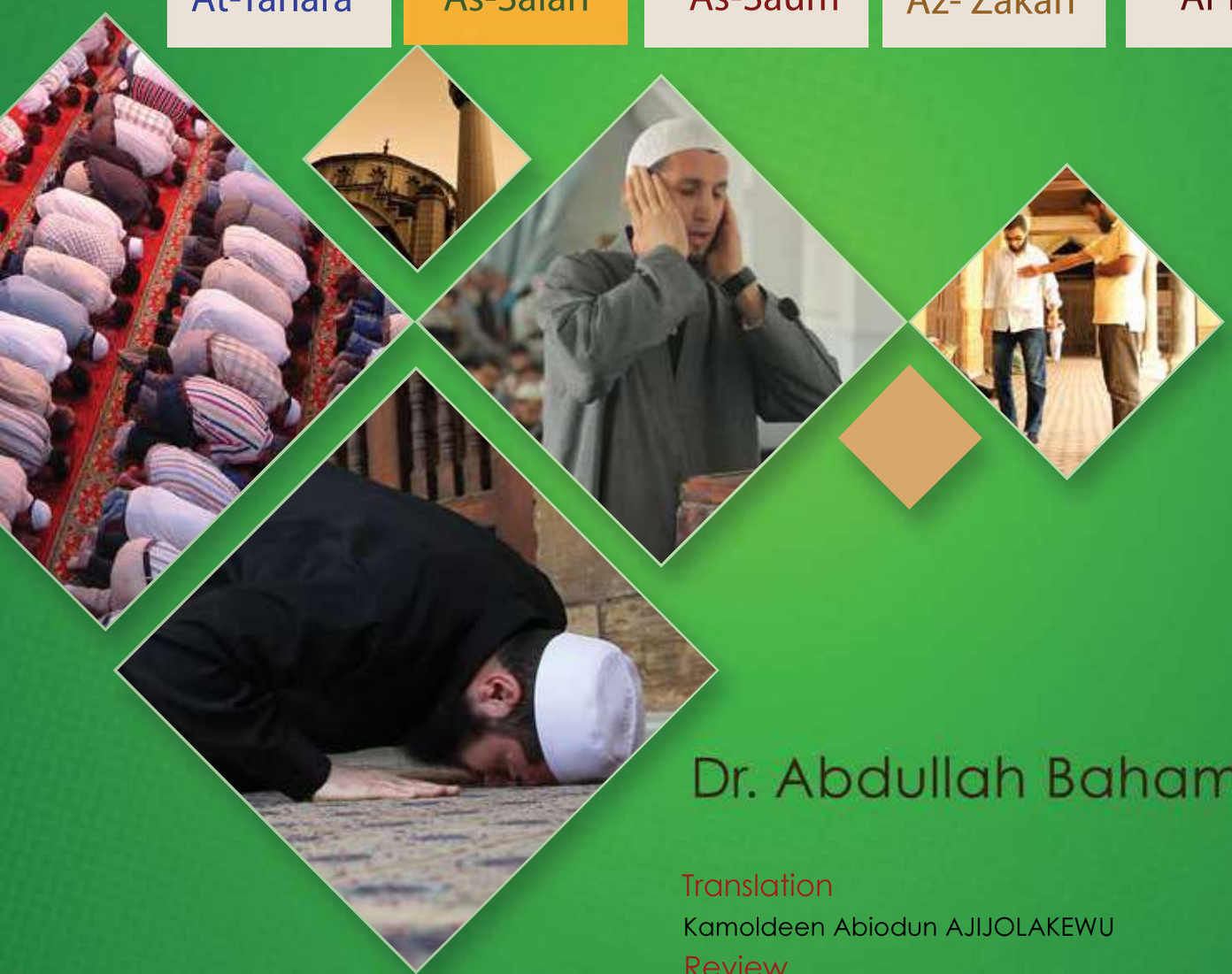
At-Tawarruk

3. Casting the gaze towards the point of prostration.
4. Keeping the arms away from the stomach and one's sides during prostration.
5. Al-Iftirāsh: This is a form of sitting, whereby one places the right foot upright, with the toes facing the direction of qibla, and lays the left foot on the ground while sitting on it. It is Sunnah to do so in all positions of sitting in salah except in the last Tashahud of a salah of more than two rak'ahs.
6. At-Tawaruk: This is a form of sitting where one places the right foot upright, with the toes facing the direction of qiblah, and places the left foot under the right leg, with the left foot coming out from underneath the right leg, from the right, and at the same time sits on his posterior with his left thigh on the ground, supporting him. It is sunnah to take this position during the last Tashahhud in salah of more than two rak'ahs.

Illustrated Islamic Jurisprudence for the Acts of Worship

Simplifying and Teaching the Rules of Islam

At-Tahara | As-Salāh | As-Saum | Az- Zakah | Al-Hajj



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Permissible Actions, Disliked Actions, and Invalidators of As-Salat

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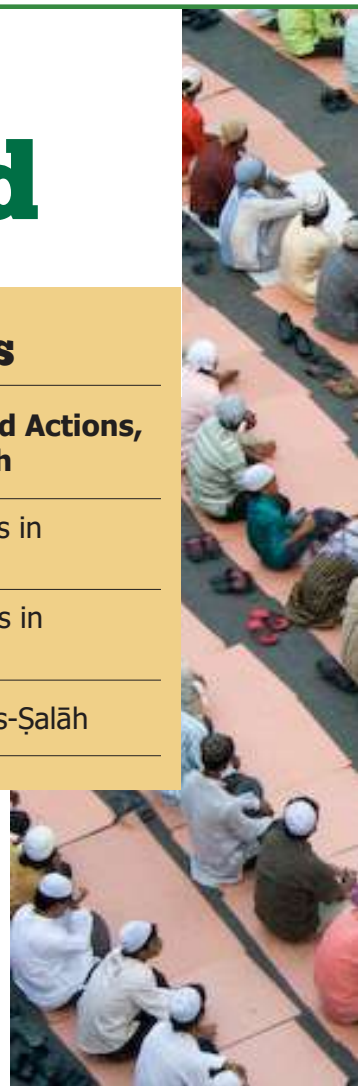
9 Permissible Actions, Disliked Actions, and Invalidators of As-Salah



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Permissible Actions, Disliked Actions, and Invalidators of As-Salah

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Secondly: The Disliked Actions in As-Ṣalāh

Thirdly: The Invalidators of As-Ṣalāh

Firstly: the Permissible Actions in As-Ṣalāh

1. Walking in Ṣalāh due to some need which occurs; with the condition that one does not turn away from the Qiblah, like opening a door which is in the direction of the Qiblah.
2. Carrying children during the Ṣalāh.
3. Killing a scorpion or a snake during the Ṣalāh.
4. Looking to the right or left for some need, while in Ṣalāh.
5. Crying in Ṣalāh .
6. Saying Subhan-Allah for men, and clapping for women.
7. Helping the imam who has forgotten the Ayah.
8. Pointing with the finger or hand to indicate that you are in prayer to someone who enters and greets you. (Making ones palm face down and the back of the hand face up.)
9. Using some sort of hand signal to indicate something to someone due to there being a serious need for the one praying to alert them to something.
10. Praising Allah, if one sees that which calls for it.
11. Spitting to ones left.
12. Preventing a person from passing in front of you while you are praying.

Secondly: The Disliked Actions in As-Ṣalāh

1. Entering the prayer while one is distracted; having their thoughts elsewhere or being in a state which distracts himself or his imam; like holding back urine, wind or defecation, being in a state of hunger or thirst, when food which he wishes to eat is present, or looking at that which distracts him from Ṣalāh.
2. Useless movements; Meaning doing that which is contrary to being tranquil and concentrating in Ṣalāh. Ex: Moving without a need, playing with ones beard, clothing or watch, cracking ones knuckles, or putting the fingers of one hand in between those of the other hand,
3. Looking with ones face left or right without a need; with the condition that the body does not turn away from the Qiblah; otherwise the Ṣalāh would be invalidated.

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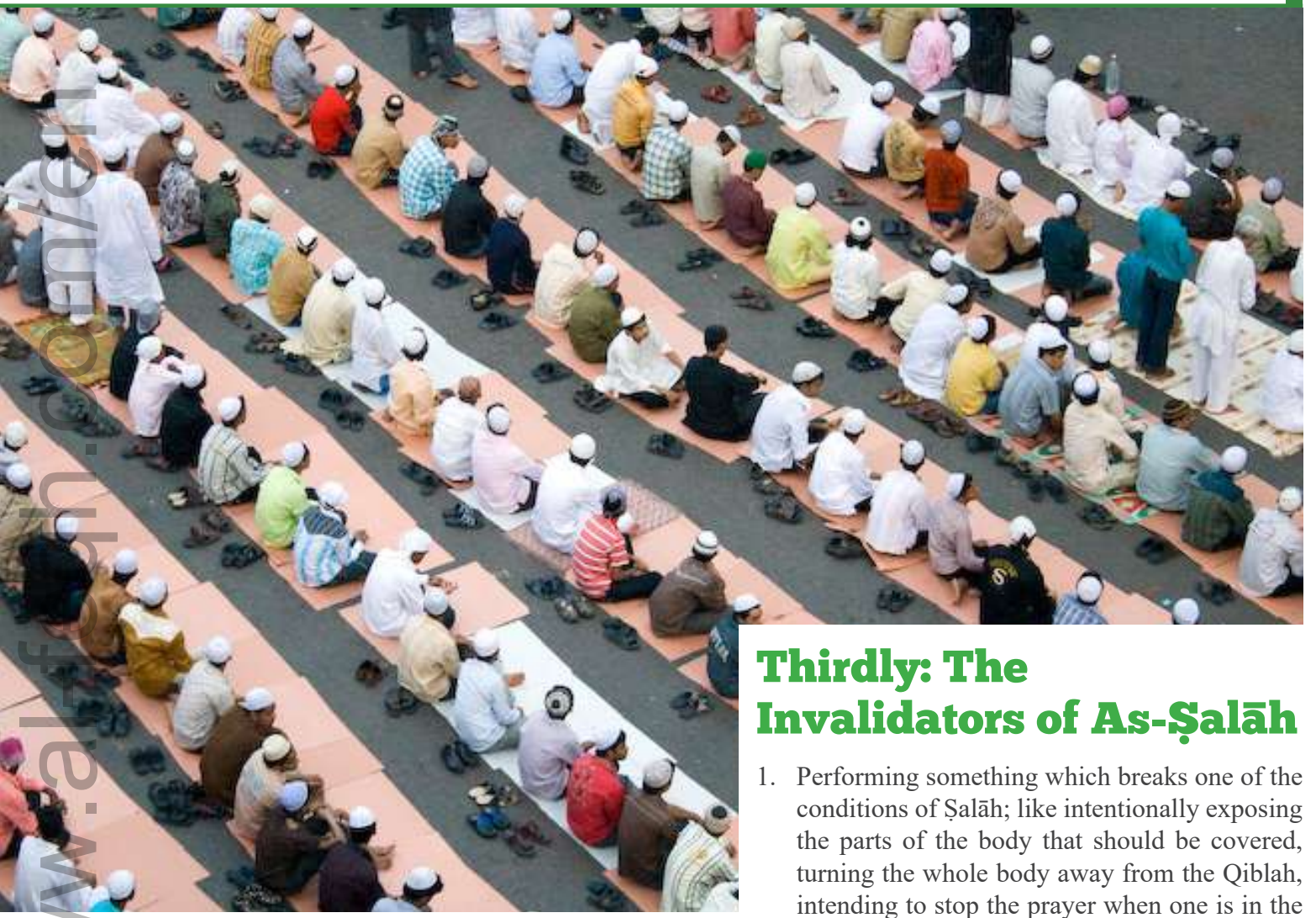

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4. Putting ones hands on ones hips; since it is the action of the Jews.
5. Covering ones mouth and nose in prayer.
6. Rolling up ones garment, sleeves or the likes.
7. Tying ones hair back, gathering it, or braiding it for men; as this would resemble a man whose hands are tied up behind his back. This is because when he prostrates, his hair would not prostrate with him.
8. Spitting in the direction of the Qiblah or to ones right side.
9. Looking up at the sky.
10. Closing one's eyes, except for a need.
11. Stretching ones arms flat on the ground when in prostration.

Thirdly: The Invalidators of As-Ṣalāh

1. Performing something which breaks one of the conditions of Ṣalāh; like intentionally exposing the parts of the body that should be covered, turning the whole body away from the Qiblah, intending to stop the prayer when one is in the middle of it, or the occurrence of that which breaks ones state of ritual purity.
2. Intentionally intending to leave an integral or obligatory aspect of Ṣalāh .
3. Moving a lot if the movements are not part of those of the Ṣalāh, and there is no need for them; like unnecessary walking.
4. Laughing out loud.
5. Intentionally speaking.
6. Intentionally eating or drinking.
7. Intentionally adding a Rak'ah or integral.
8. Intentionally making the final Salam before the imam.

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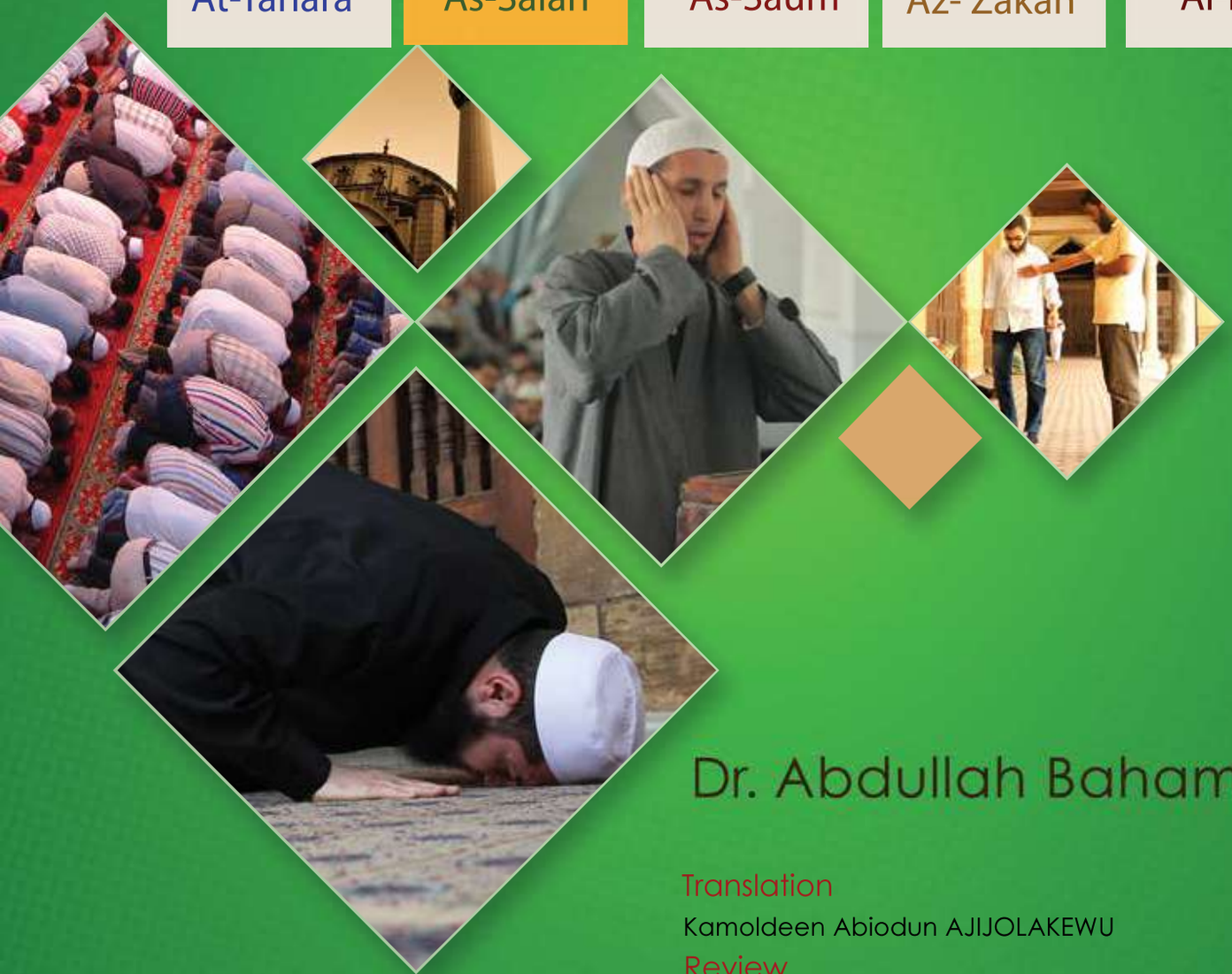

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Prostrations for Forgetting, Gratitude and due to Recitation

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Prostrations for Forgetting, Gratitude and due to Recitation

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Prostrations for Forgetting, Gratitude and due to Recitation

Firstly, Prostration for Forgetting

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Firstly, Prostration for Forgetting

Prostration for Forgetting

It is two prostrations that someone who prays observes to correct a mistake that has occurred as a result of forgetting something in his Ṣalāt.

Causes of the Prostration for Forgetting

The causes of the Prostration for Forgetting are three: Doubt, Addition and Omission.

1. Doubt

Doubt

What is meant by it here is being uncertain whether two things have actually occurred or not.

Doubt, with regards to Ṣalāt, is divided into two categories:

1. Doubt after the completion of the Ṣalāt:

This form of doubt should not be given consideration.

For example, a man doubting, after observing Fajr prayer, whether he prayed two or three raka'at? He is not to bother himself about this doubt, except if he is sure (of either), then he acts according to what he is certain about.

2. Doubt during the Ṣalāt:

This type of doubt occurs in one of two situations:

a. When one of the possibilities is more likely:

In this situation, he acts on what he feels is more likely, then prostrates due to forgetting, after (making) the final Salam. For example: A man observing adhuhr prayer doubts whether it is the second or third rak'ah, but in his opinion, it is the third. He makes it (that rak'ah) the third, completes his prayer and then prostrates for forgetting after making the final Salam

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The evidence for this lies in the Prophet's ﷺ statement: "When any of you is in doubt regarding his Ṣalāt, he should try as much as possible to choose the most correct (and then proceed in his Ṣalāt). Thereafter, he says at-Tasleem. Finally (after saying at-Tasleem), he should prostrate twice."(1)

Saying the Salam Prostrating for Forgetting

b. That none of the two options are more likely than the other in his opinion.

In this case, he chooses the least of the two options and completes his Ṣalāt from thereon. Thereafter, he prostrates for forgetting before saying the Tasleem.

For example: A man praying Ḍhuhr prayer had doubts concerning a rak'ah, whether it was the second or third, but not one of the two was more likely in his view. In this case, he chooses the least of the two options, so considering it the second rak'ah. He completes his Ṣalāt and thereafter prostrates for forgetting before (making) at-Tasleem.

The proof of that is the statement of the Prophet ﷺ: "When any of you have a doubt in his Ṣalāt and does not know how many he has prayed, whether three or four, he should cast aside his doubt and complete his Ṣalāt based on what he is sure about. He then prostates twice before saying the final Salam "(2)

(1) Ibn Hibban.
(2) Source: : Muslim.

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Prostrating for Forgetting | Saying the Salam

2. Addition:

This is when a person observing Ṣalāt adds an extra bowing, prostration etc. in his Ṣalāt. The occurrence of an addition in Ṣalāt also falls under one of two conditions:

a. That the person remembers while making the addition:

In this case, it is compulsory for him to stop making the addition, complete his Ṣalāh normally, and then prostrate for forgetting after saying the final Salam. For example, a man observing Ḍhuhr prayer stands to observe a fifth rak'ah, but remembers (that he is on the fifth rak'ah) during the course of observing the (additional) rak'ah. In this case, he must sit down quickly to complete his Ṣalāh, and he then prostrates for forgetting after saying the final Salam

b. For the person to remember after completing the addition

In this case, he completes his Ṣalāh, he then prostrates for forgetting after saying the final Salam. The proof of this is based on the hadeeth of Ibn Mas'ud ﷺ, who said: "Indeed the Prophet ﷺ once observed five raka'at for Ḍhuhr. Someone said: 'Has the (number of) Ṣalāh been increased?' The Prophet inquired: 'What do you mean?' He (the questioner) said: 'You observed five rak'ahs.' Upon that, he (the Prophet) prostrated twice after he had said the final Salam." (1)

3. Omission:

This occurs when a person observing Ṣalāh omits one of the essential or compulsory parts of Ṣalāh.

(1) Source: Al-Bukhari.

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1. Omission of a pillar (a Rukn)

If the missed part is the initiating Takbeer, then the Ṣalāt is invalid. This is because the Ṣalāt has not been initiated in the first instance. However, if this omission is other than the initiating Takbeer, then either of the following is applicable:

a. That the one who prays remembers (the omitted part) after reaching the same point in the next rak'ah.

In this case, he nullifies the rak'ah from which he omitted this part, but will count the current rak'ah in its place (i.e. in the place of the former). Example of that: A man forgets to bow in the first rak'ah, but remembers, while in the bowing position in the second rak'ah, that he omitted bowing in the previous rak'ah. At this point, he makes the current rak'ah his first, and will not count the previous (i.e. the rak'ah without bowing). From this point, he completes his Ṣalāt. Thereafter, he prostrates for forgetting after making the final Salam

Saying the Salam Prostrating for Forgetting

b. For him to remember the omission before reaching the same point in the following rak'ah:

In this case, it is compulsory for him to return to the omitted part, offer it and then re-offer the actions after it (in the correct sequence). Following that, he completes his Ṣalāh, then prostrates for forgetting after making the final Salam

For example: A man who forgets the second prostration and the sitting before it in the first rak'ah, but remembers this after rising from bowing in the second rak'ah. He should return (to the omitted part), sit down, prostrate and then complete his Ṣalāt. Thereafter, he prostrates for forgetting after making the final Salam

2. Omission of a (Wājib) Compulsory Part

When a person observing Ṣalāt leaves out a compulsory part of Ṣalāt, then his case is one of the following three conditions:

a. For him to remember it before leaving his place in the Ṣalāt.

In this case, he offers the omitted part at that instant, and needs not do anything to make up for it.

b. For him to remember it after he has left its point in the Ṣalāt, but before he reaches the next pillar after it.

In this case, he returns to offer it, completes his Ṣalāt, then prostrates for forgetting after making the final Salam

c. For him to remember it after reaching the next pillar.

In this case, he continues his Ṣalāt and will not return to it (i.e. the omitted part). He shall, however, prostrate for forgetting before the final Salam

For example: A man starts to stand up to the third rak'ah after making the second prostration in the second rak'ah, forgetting the first Tashahud, but he remembers, before he rises up, that he omitted the Tashahud. In this case, he is to remain seated and

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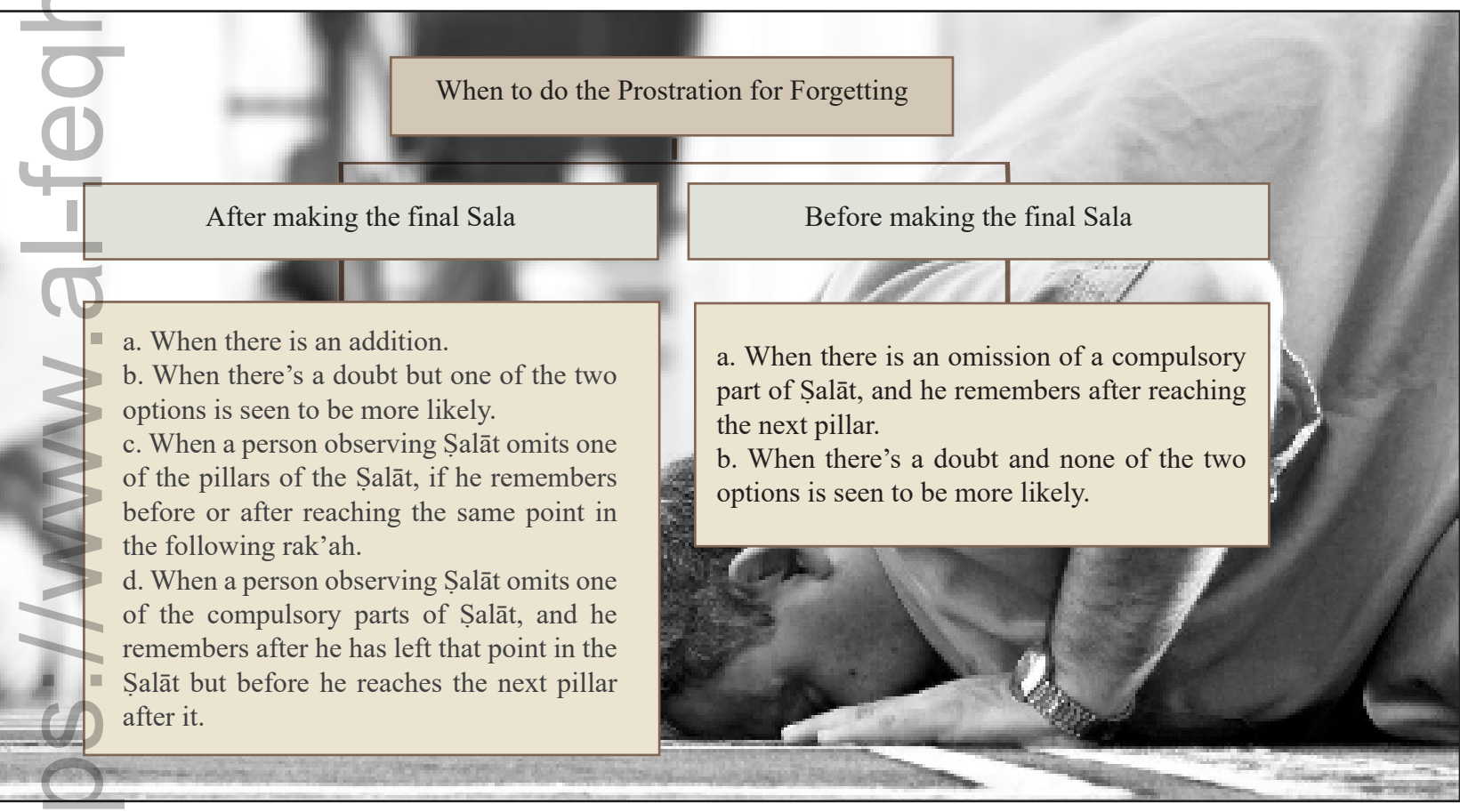
should recite the Tashahud. He then completes his Ṣalāt and does not need to prostrate at the end.

On the other hand, if he remembers after rising, but before he has fully stood up, he is to go back and sit down to recite the Tashahhud, and then complete his Ṣalāt, thereafter prostrating for forgetting after (making) the final Salam. However, if he remembers after standing up completely, it is therefore not compulsory for him to return for the Tashahhud. He completes his Ṣalāt and prostrates for forgetting, before making the final Salam

The proof on these is based on the hadeeth of Abdullah Ibn Buhaynah ﷺ, who said: "The Prophet ﷺ led them in Ḍhur prayer, then he rose, without sitting down, from the second rak'ah, and the people joined him (in standing up). When he finished the prayer and people expected him to make at-Tasleeem, he said a Takbeer while sitting, then prostrated twice before saying the final Salam. Finally he made the final Salam."(1)

The above illustrates to us that prostration for forgetting is either before or after making the final Salam.


When to do the Prostration for Forgetting
After making the final Sala
Before making the final Sala
a. When there is an addition.
b. When there's a doubt but one of the two options is seen to be more likely.
c. When a person observing Ṣalāt omits one of the pillars of the Ṣalāt, if he remembers before or after reaching the same point in the following rak'ah.
d. When a person observing Ṣalāt omits one of the compulsory parts of Ṣalāt, and he remembers after he has left that point in the Ṣalāt but before he reaches the next pillar after it.
a. When there is an omission of a compulsory part of Ṣalāt, and he remembers after reaching the next pillar.
b. When there's a doubt and none of the two options is seen to be more likely.

Description of How to Perform Prostrations for Forgetting

Prostrations for forgetting is just like prostration in a regular salah; concerning the Takbir while prostrating and returning to the sitting position, and what is said during prostrating and between the two prostrations.

(1) Source: Al-Bukhari.

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Issues

1. If the person observing Ṣalāt says the final Salam before completing the prayer and does not remember that he did not complete it until after a long time, he is to re-offer the entire Ṣalāt. However, if he remembers after only a short while, for example after two or three minutes, he has to then just complete what he forgot of his Ṣalāt, thereafter prostrating for forgetting after completing the prayer.
2. It is mandatory for the person praying behind an imam to follow him in his prostration for forgetting, even if he joined him after (the cause) for forgetting.
3. If the person observing Ṣalāt has to observe the two types of prostration; one before making the final Salam and the other after the final Salam, he has to only observe the one before making the final Salam

The Initiating Takbeerah

Prostrating for Forgetting

Secondly: Prostration of Gratitude

The Prostration of Gratitude

It is the prostration for giving thanks to Allah for a blessing, joyous event, or due to the prevention of unwanted (situations or things).

Evidence for the permissibility of the Prostration of Gratitude is according to the hadeeth of Abu Bakr ﷺ,, who said: "Indeed the Prophet ﷺ used to fall into prostration, thanking Allah, whenever a pleasant happening befell him, or he was given a glad tiding."(1)

Description of Prostration of Gratitude

Being in a state of Wudu' is not a condition to perform the prostration of thankfulness. The person simply says at-Takbeer, then prostrates saying "Subhana Rabbiyyal a'lā." Then he gives praise to Allah and thanks Him for what He bestowed on him. He then rises from his prostration with neither at-Takbeer nor the final Salam

Thirdly: Prostration due to Recitation

Prostration due to recitation

It is the prostration that the person reciting (or listening to) the Qur'an observes when he comes across a verse in which there is a prostration.

Proof for the permissibility of prostration due to recitation is what was authentically reported from Ibn Umar ﷺ, who said: "The Prophet used to read to us Surahs in which there are prostrations, then he would prostrate and we (used to join him in prostration) too."(2) The prostration can also be done when a reciter passes by a verse in which there is prostration while observing Ṣalāt, whether (the one in which verses are recited is said) out loud or silently, or outside Ṣalāt. In any case, ablution is not a condition for the prostration out of Ṣalāh.

Description of the Prostration due to Recitation

-The reciter or listener says at-Takbeer and prostrates, saying: "Subhana Rabbiyal al 'ala." Meaning: "Glory be to my Lord, the most High," and supplicates by saying: "Sajada wajhiy lillaḍhi khalaqahu, wa shaqqa sam'ahu wa basarhu bi haolihi wa quwwatih."(3) Meaning: "My face is prostrated to He who created it and, due to His might and power, gave it hearing and sight."

"Allahummaktub li biha 'indaka ajran, wa ḍa' 'anni biha wizran wajhalha li 'indaka dhukhran, wa taqabbalha minni kama taqabbaltaha min 'abdika Dawud."(4) Meaning: "Oh Allah, write a reward for me due to it, and overlook my sins due to it, and store it away for me with You, as you have accepted it from your servant David."

-He then says at-Takbeer and rises from the prostration if he is in Ṣalāt , and if he is not in Ṣalāt he rises with neither a Takbeer nor Tasleem.

(1) Source: Abu Dawud.

(2) Source: Al-Bukhari.
(3) Source: Tirmidhi.
(4) Source: Tirmidhi.

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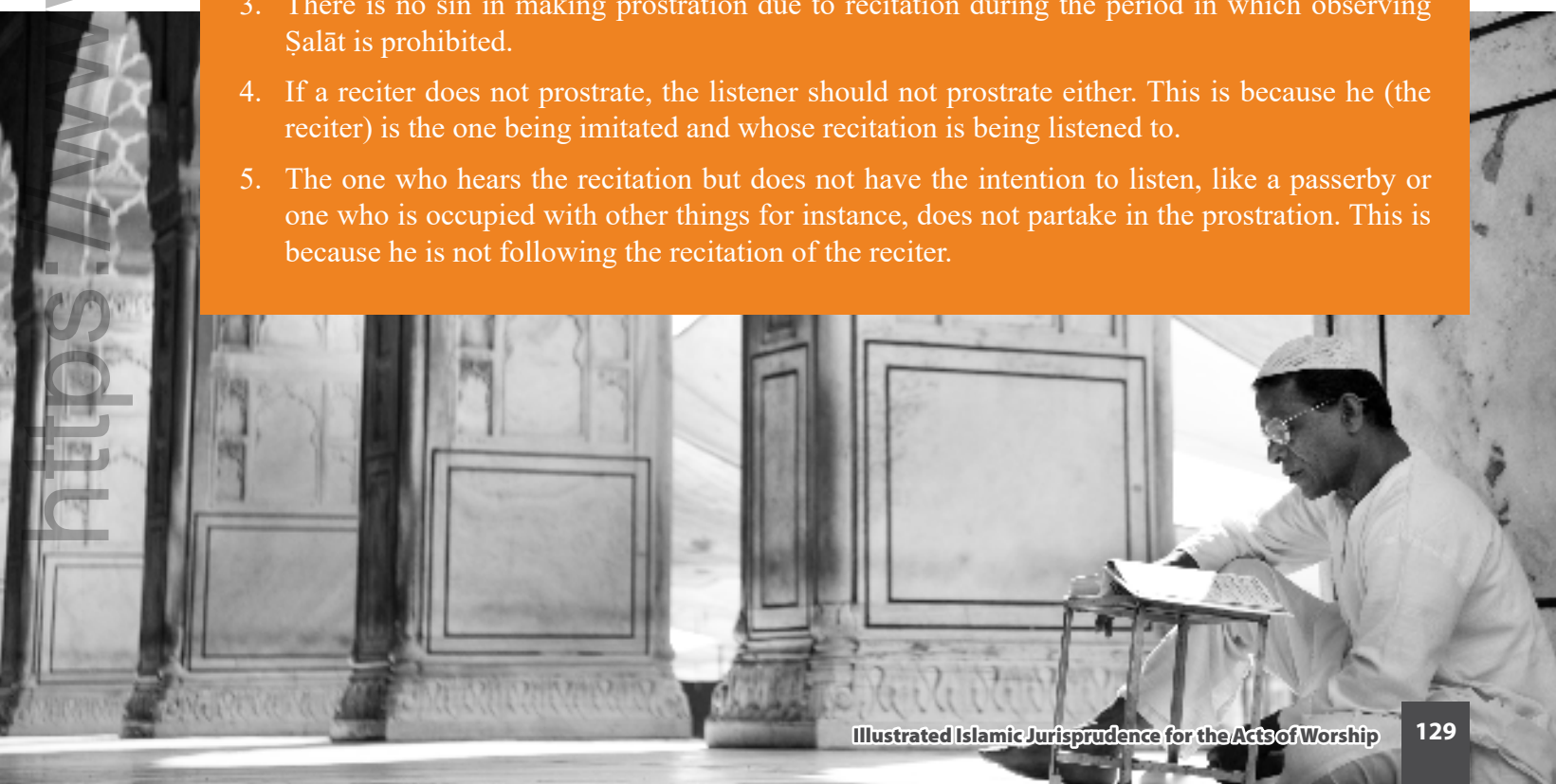
The verses that contain words which warrant prostrations due to recitation are:

Al-A'rāf:	206	Ar-Ra'd:	15
Al-Isrā':	107	An-Nahl:	49
Al-Haj:	18	Al-Haj:	77
Maryam:	58	Al-Furqān:	60
As-Sajdah:	15	An-Naml:	25
Fussilat:	37	Ṣad:	24
Al-Inshiqāq:	21	An-Najm:	62
Al-'Alaq:	19		

Issues

1. If a traveler riding on an animal recites a verse of prostration, he dismounts and observes prostration due to the recitation. However, if this is difficult for him, he bows his head low in lieu of prostration.
2. When a reciter repeats a verse for prostration several times, it is sufficient for him to observe prostration just once.
3. There is no sin in making prostration due to recitation during the period in which observing Ṣalāt is prohibited.
4. If a reciter does not prostrate, the listener should not prostrate either. This is because he (the reciter) is the one being imitated and whose recitation is being listened to.
5. The one who hears the recitation but does not have the intention to listen, like a passerby or one who is occupied with other things for instance, does not partake in the prostration. This is because he is not following the recitation of the reciter.



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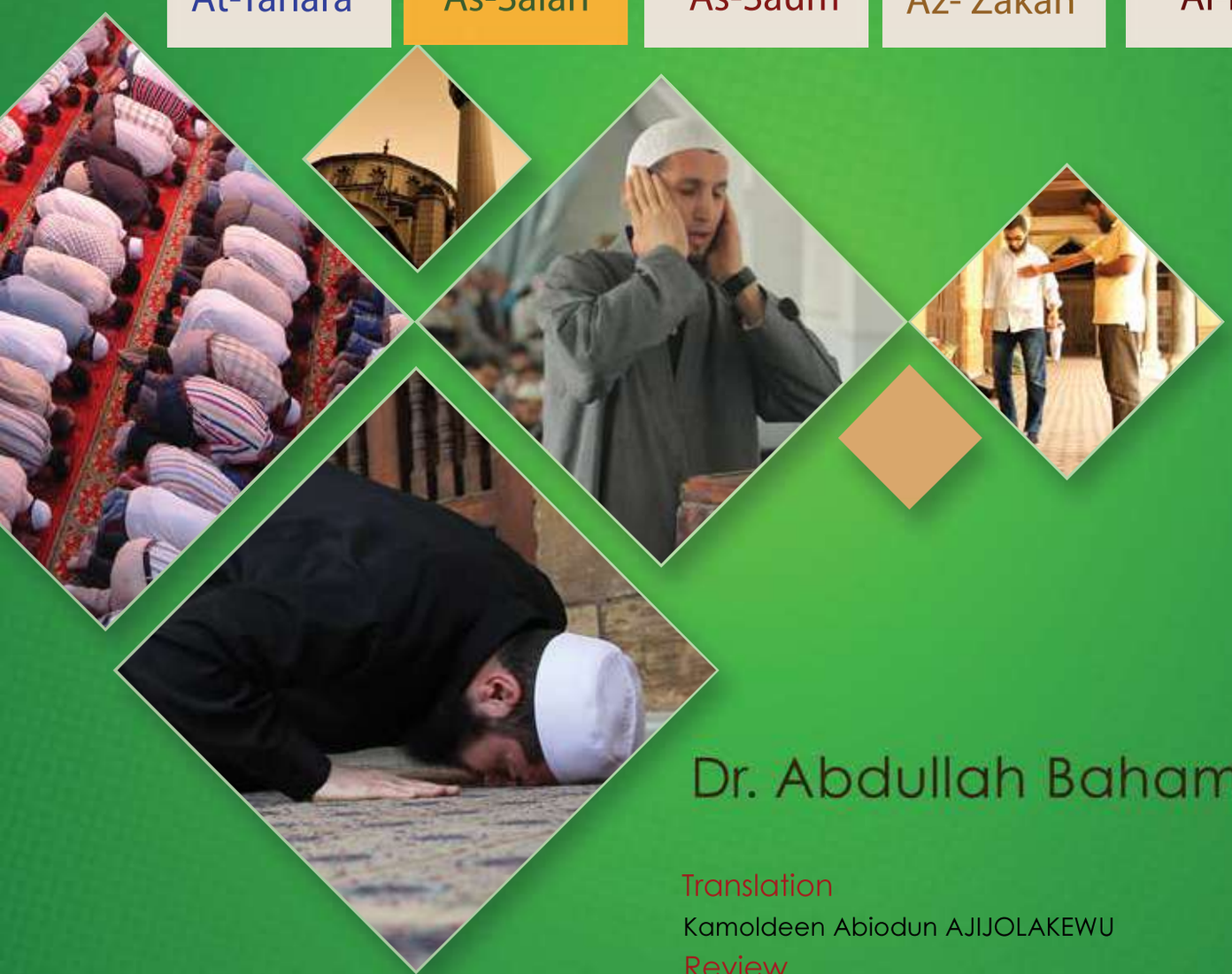

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Congregational Prayer: Ruling

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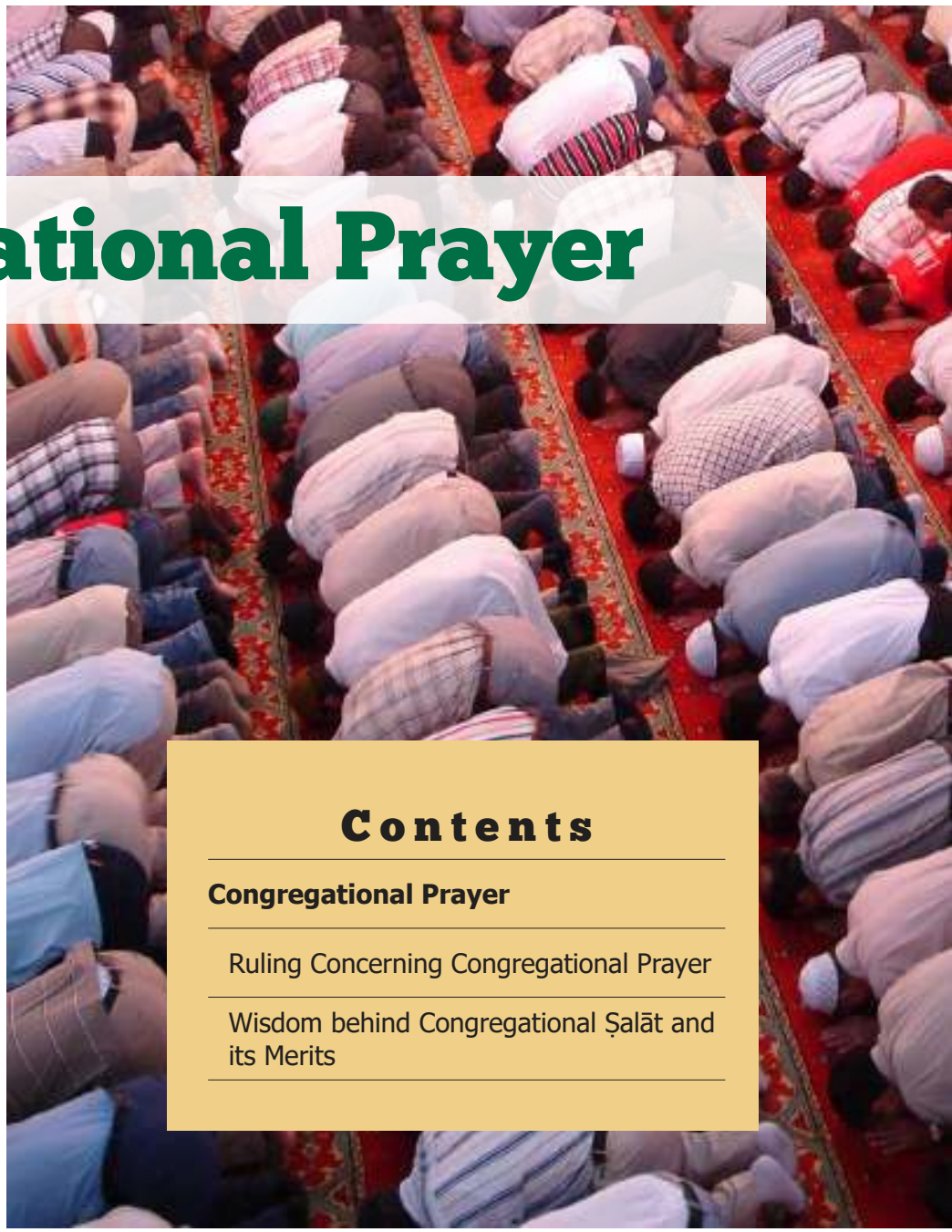

Congregational Prayer

Contents

Congregational Prayer

Ruling Concerning Congregational Prayer

Wisdom behind Congregational Ṣalāt and its Merits

Ruling Concerning Congregational Prayer

The Shari'ah prescribed the observation of Ṣalāt in congregation for men who are capable, and warned against its abandonment. The Prophet ﷺ had wished to set fire to those who did not attend it, and he did not allow the blind to abandon it. The proofs for these are:

1. Allah's statement concerning Ṣalāt while in fear (eg. on a battle field): "When you (O Muhammad) are among them and lead them in the prayer (Ṣalāt), let one party of them stand up (in Ṣalāt) with you" (An-Nisa: 102). Therein, Allah, the Most High, decreed congregational Ṣalāt while in fear or on a journey; hence, congregational prayer during the period of safety and residency (not traveling) should be more mandatory.
2. The Hadeeth reported by Abu Hurayrah ﷺ, that the Messenger of Allah ﷺ said: "The most burdensome of all Ṣalāt on the hypocrites is that of Fajr (Dawn prayer) and 'Ishai (Night prayer). If they knew what is there in (reward), they would have attended it, even if they needed to crawl to it[1]. Indeed, I wished to order that Ṣalāt be called, then for it to be just about to be prayed, and then order a man to lead the people in prayer. Thereafter I would go with some men bearing fire-wood to those who did not observe Ṣalāt and burn their houses over them (while they are inside)."[2]

(1) Crawl: Crawling on all fours to it.
(2) Agreed upon.

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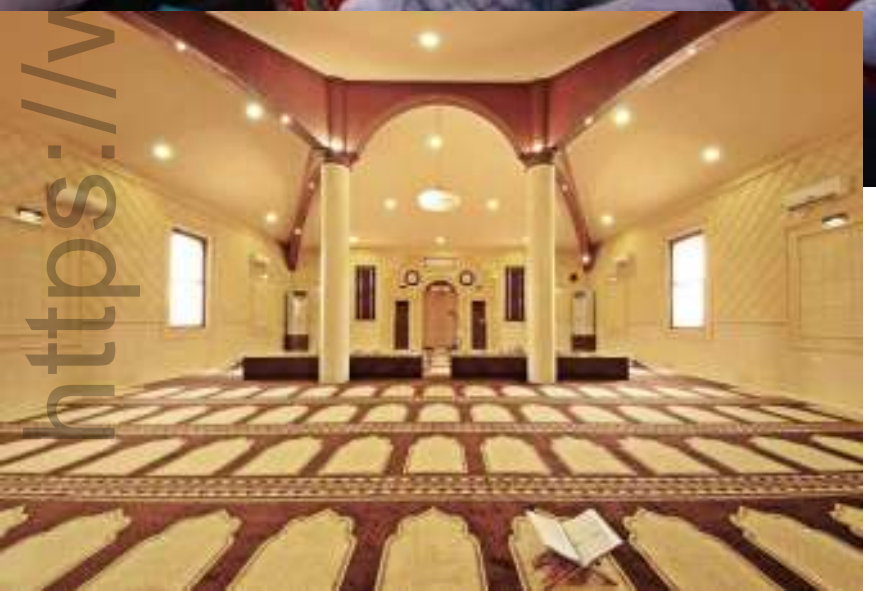

The Prophet ﷺ would not have wished to incinerate those who did not join the congregation except if it is compulsory to pray in congregation, and would not have described them as hypocrites if (what they ignored) is not compulsory.

3. The hadeeth of the blind man who sought permission from the Prophet ﷺ to pray at home because he had no guide. However, the Prophet ﷺ said: "Do you hear the call to the Ṣalāt?" He replied: "Yes." Thus the Prophet ﷺ said: "Then heed it."(1)

4. It was authentically reported from Ibn Mas'ud ﷺ, who said: "Whoever wishes to meet Allah tomorrow as a Muslim should uphold (observe) those prayers (Ṣalāh) that they are being called to. Indeed, Allah has decreed on your Prophet ﷺ the "Sunanul huda" (the traditions of guidance) and they are part of the traditions of guidance. If you indeed pray in your houses as this truant (absentee) does, you would have ignored the Sunnah (traditions) of your Prophet ﷺ, and when you ignore the Sunnah of your Prophet, you are misguided. Furthermore there will be no man who seeks to purify himself and perfects the purification, then goes to a mosque among these mosques; except that Allah writes for him a reward with every step he takes, lifts him a rank higher and erases for him a misdeed. I have witnessed us (during our time with the Prophet), and no one used to ignore this (congregational prayer) except a hypocrite whose hypocrisy was glaring. Indeed a man would come (during this period) walking between (relying upon) two men, until he was made to stand in the row."(2)

(1) Source: Muslim.
(2) Source: Muslim.

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Wisdom behind Congregational Ṣalāt and its Merits

1. Knowing other brothers, loving each other for the sake of Allah and strengthening ties of love; without which, perfect faith would not have been easy to achieve. This is because, there is no path to faith and paradise except by loving for the sake of Allah.
2. Freedom from hypocrisy and the hell fire. This is for someone who meets the initiating Takbeer of every Ṣalāt for forty consecutive days. Anas ﷺ, reported the Messenger of Allah ﷺ as saying: "Whosoever observes Ṣalāt for Allah for forty days in congregation, catching the first Takbeer, has gained two freedoms, both of which are written for him: freedom from hell and freedom from hypocrisy."(1)
3. Facilitating the reunion of Muslims and bringing their hearts together in goodness and righteousness.
4. Solidarity among the Muslims and helping one another in issues affecting them.
5. Demonstrating the religious rites and its strength.
6. Unifying the hearts of the Muslims, as in the same row of Ṣalāt there is gathered the White, Black, Arabs, non-Arabs, old, young, rich and the poor, side by side, in a single mosque, behind one imam, at the same time, towards the same direction and with the same intention.
7. Infuriating the enemies of Allah. This is because the Muslims will not cease to be powerful and invulnerable as long as they uphold the observation of congregational Ṣalāt in the mosque.

(1) Source: Al-Bukhari.

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8. Eradication of misdeeds, and rising in ranks. It was reported on the authority of Abu Hurairah ﷺ, who reported that the Messenger of Allah ﷺ said: "Should I direct you to that by which Allah eradicates sins and raises the levels?" They replied: "Yes, Oh Messenger of Allah." Then the Prophet said: "Performing ablution when it is disliked, taking many steps to the mosques, and waiting for Ṣalāt one after the other. That is striving in the cause of Allah."(1)
9. Observing Ṣalāt in congregation is better than observing it alone by twenty-seven degrees. On the authority of Abdullah ibn Umar ﷺ,, the Messenger of Allah ﷺ said: "Congregational Ṣalāh is better than that observed alone by twenty-seven degrees."(2)

Congregational Prayer (Ṣalāt) at Home.

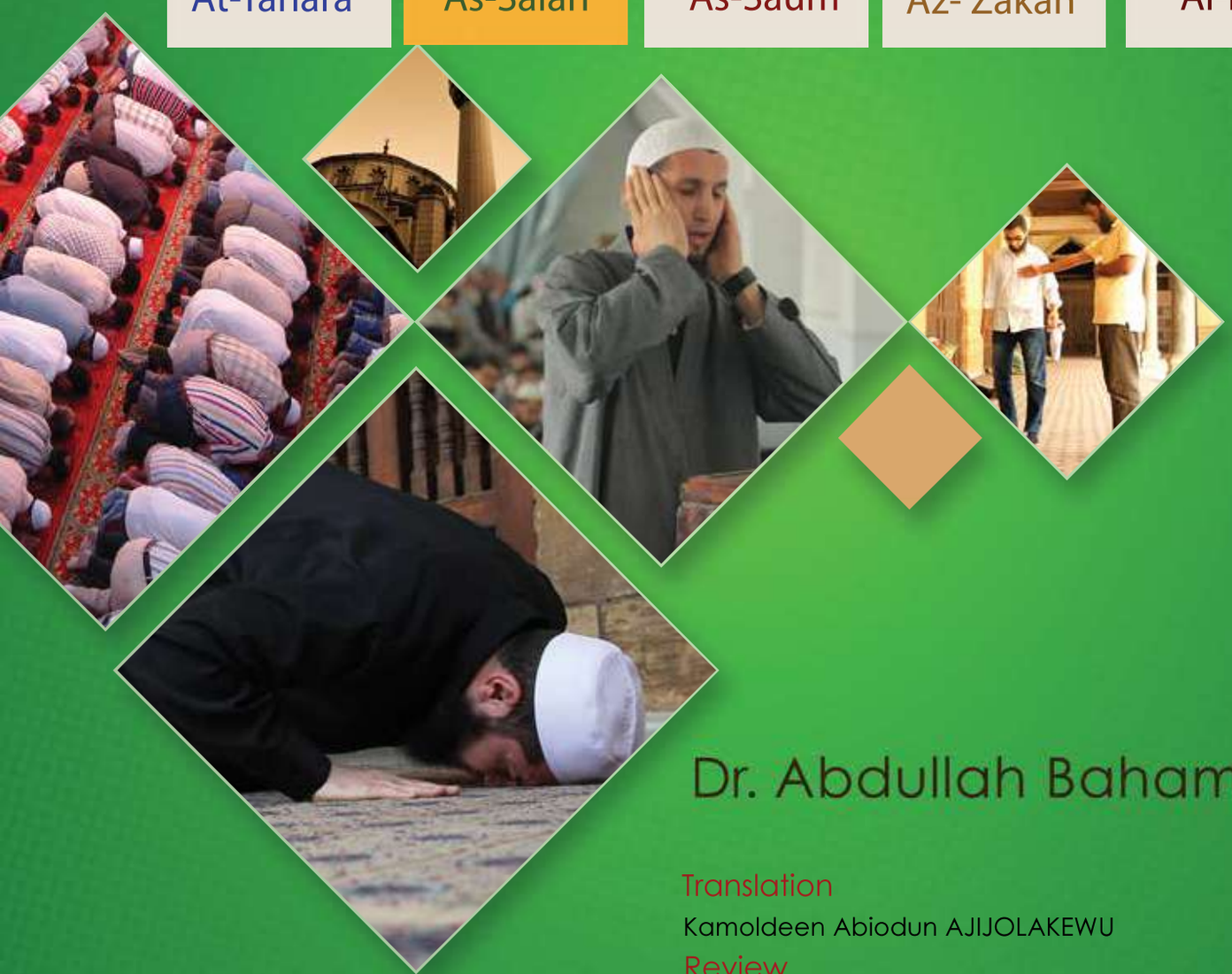
It is not advised for any individual or congregation to observe Ṣalāt at home while a mosque is close to them. However if the Mosque is far away, and they did not hear the call to prayer, then there is no sin on them if they observe it in congregation at home.

(1) Source: Muslim.
(2) Source: Al-Bukhari.

Illustrated Islamic Jurisprudence for the Acts of Worship

Simplifying and Teaching the Rules of Islam

At-Tahara | As-Salāh | As-Saum | Az- Zakah | Al-Hajj



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Leading and being led in Salat

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Leading and Being Led in As-Ṣalāt

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Leading and Being Led in As-Ṣalāt

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The Right Person to Lead the Ṣalāt

In the following order:

First: The best reciter of the Book of Allah: This is the best of those who have memorized the Qur'an and the most knowledgeable of them about its rulings.

Second: The most knowledgeable of the Sunnah (traditions of the noble Prophet): He is the one who knows best its meanings and rulings.

Third: The first to observe Hijra. This is the one who emigrated first, from the state of infidels to an Islamic state. However if there is no migration, then the first of them to repent from sins

Fourth: The eldest and this holds when the level of the people in all the afore-mentioned qualities is the same. The proof for the above stated sequence is the hadeeth reported by Abu Mas'ūd Al-Ansary ﷺ, who said that the Messenger of Allah ﷺ said: "The best in reciting the Qur'an should lead the people, and if they are equal in the recitation, then the most knowledgeable about the traditions (of the Prophet), and if they are equal in this, then the first to perform migration, and if they are also equal in this, then the first to accept Islam [1]"[2]

This order is to be followed when an imam is to be chosen for a mosque, or in the case where a congregation previously had no imam appointed to lead Ṣalāh in the mosque. However, when a congregation already has an imam, or the imam is the owner of the house, or he is one of those in authority[3], then he is to be considered before

(1) The first to accept Islam. Howeve , "the eldest" was recorded in another narration.
(2) Source: Muslim.
(3) The Sultan, President or the head of a place etc.

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others. This is due to the saying of the Prophet ﷺ: "A man should not lead a man in his territory and should not sit in his house on his at-Takrimah[1] (become his guest), except with his permission."[2]

Position of the Imam and the Congregation

1. If there is only one follower; the Sunnah is to stand on the right side of the imam, next to him. This is according to the hadeeth of Ibn 'Abbas ﷺ, who said: "I prayed with the Prophet at night and I stood on his left. The Messenger of Allah ﷺ thereupon held me by my head from behind and placed me on his right."[3]
2. If the congregation is two or more, the imam stays in front of them at the center or midpoint of the row. This is according to the hadeeth of Jabir and Jabbar (may Allah be pleased with them) that one of them stayed on the right side of the Messenger of Allah and the other on his left. Ja'bir said: "Then the Messenger of Allah ﷺ held our hands together until he made us stand behind him."[4]
3. Salah of the one who prays alone is to be behind the row. It is only valid in case there is an excuse, like the case of him not finding enough space in the congregational row for him to perform salah

Position of the Females

1. If women pray in a group (where there is no man around to be their imam), it is Sunnah for the woman leading the prayer to stand in the middle of them, in the same row; i.e. not stepping ahead of them.

Women's prayers

2. The woman stands behind the man leading her, or behind the row of men when she prays with a group of men.

Women beside men

3. If a group of women pray with a group of men, the Sunnah is for them to stand back, away from the men; and some of their ranks are better than others, just like those of the men. This is due to that which Abu Hurairah narrated; that the Prophet (peace and blessings be upon him) said: "The best rank of the women is the last one, and the worst rank of the women is the first one. [5]

(1) At-Takrimah: What is usually provided for a visitor to sit on.
(2) Source: Muslim.
(3) Source: Muslim.
(4) Source: Muslim.
(5) Source: Ibn Majah.

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Some of the Rulings Related to Following the Imam

1. It is not valid for someone to follow the imam from his house by hearing his voice through a microphone or radio.
2. It is permissible to follow the imam when one is outside the masjid, if the one praying is in a row which is connected to those inside the mosque.
3. One may follow the imam even from the roof of the masjid or a position lower than that of the imam, as long as he can hear the imam's voice.
4. A person who is praying an obligatory prayer may follow one who is making a voluntary one, and vice versa. An example of this is praying 'Isha behind an imam who is praying Taraweeh, or praying with someone who missed the congregational prayer so that they also may get the reward of praying in a congregation. This is apparent in the Hadeeth of Jabir Ibn 'Abdillah, who said: "Mu'adh used to pray with the Prophet ﷺ and then go to his people and lead them in prayer."(1)

Following from Outside of the Masjid

(1) Source: Al-Bukhari.

Competing with the Imam

1. The legislated act for the led (person praying behind the imam) is to emulate the imam by doing everything he does immediately after him. This is according to the statement of the Prophet ﷺ who said: "The Imam is made to be followed. So when he says 'Allahu Akbar', then you should all say it (after him). When he bows, you all should bow and when he prostrates, you all should prostrate."(2)
2. To precede the imam (or even compete with him) is forbidden. The Prophet ﷺ warned severely of that by saying: "Does he who raises up his head before the Imam not fear that Allah will turn his head to that of a donkey, or turn his appearance into that of a donkey?"(3)
3. Whoever precedes his imam unmindfully, it is compulsory for him to return and follow him.

(2) Agreed upon.
(3) Agreed upon.

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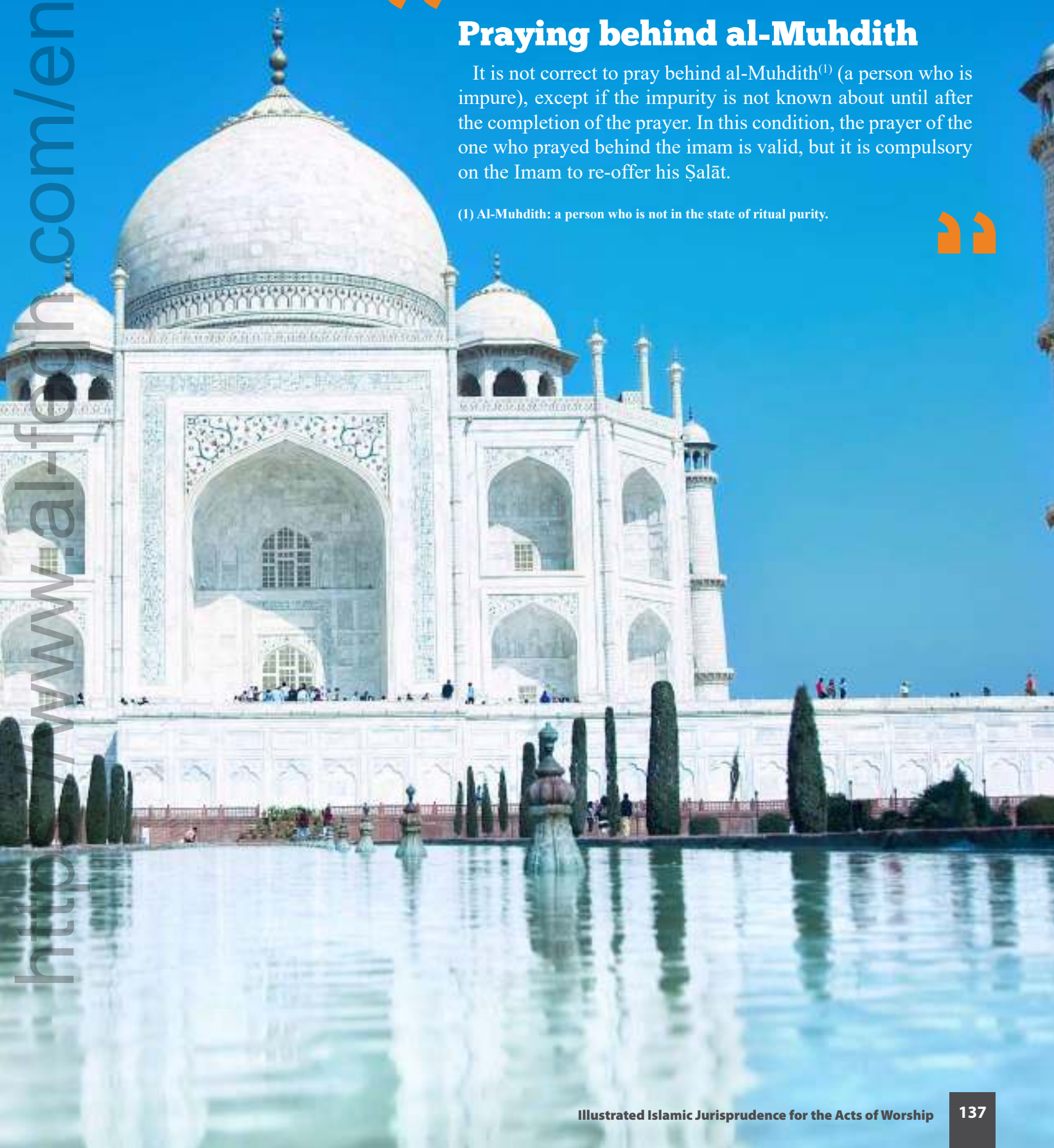

Praying behind al-Muhdith

It is not correct to pray behind al-Muhdith[1] (a person who is impure), except if the impurity is not known about until after the completion of the prayer. In this condition, the prayer of the one who prayed behind the imam is valid, but it is compulsory on the Imam to re-offer his Ṣalāt.

(1) Al-Muhdith: a person who is not in the state of ritual purity.

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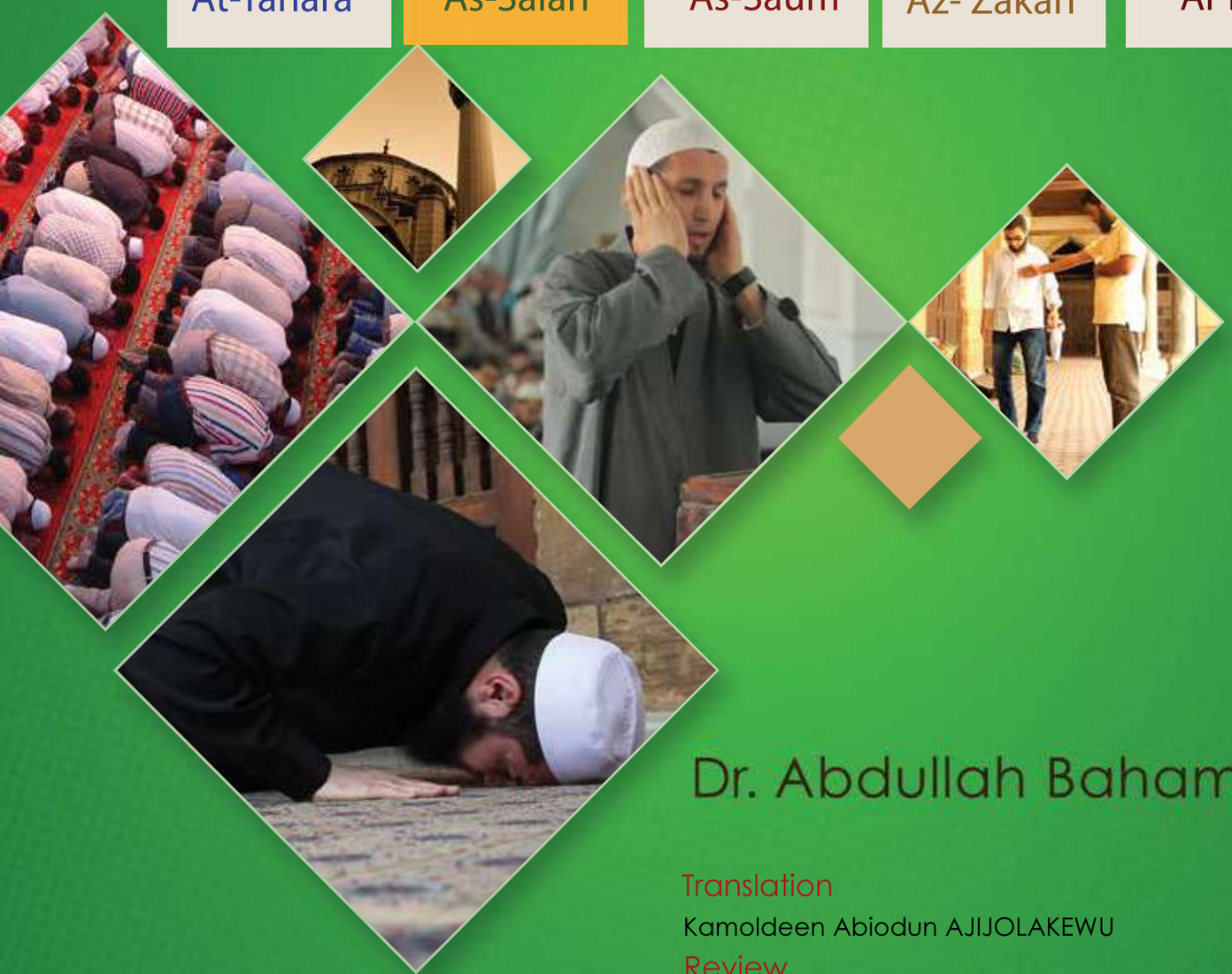

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Salat of those with excuses recognized by the sharia

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13 The Ṣalāt of Those with Excuses Recognized by the Shari'ah

The Excuses Recognized by the Shari'ah

Sickness, Journey and Fear.

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The Ṣalāt of Those with Excuses Recognized by the Shari'ah

1. Ṣalāt of the Sick
2. The Traveler's Prayer
3. Ṣalātul Khawf (Ṣalāt during Fear)

1. Ṣalāt of the Sick

It is compulsory for a sick person to observe his Ṣalāt according to his capabilities. If he is able to observe it like the healthy people, then he must do so, but if he is not capable, then (he observes it) according to his strength.

The sick person has to pray standing if he has the ability to do so. If he cannot pray standing, he can pray sitting, and if he cannot pray sitting, he should pray lying on his side with his face directed towards the Qiblah. If he cannot pray on his side, then on his back with his feet directed towards the Qiblah if this is possible, otherwise he can pray as his condition permits. Evidence of the above is the statement of Allah: "So keep your duty to Allah and fear Him as much as you can." (At-taghabun: 16). Also the Prophet's ﷺ statement to 'Imran bn Husain ﷺ: "Pray while standing, and if you cannot, then while sitting and if you cannot then pray while lying down."(1)

Some of the rulings concerning the Ṣalāt of a sick person

1. When a sick person observes Ṣalāt in a sitting position and he is capable of prostrating, then prostration is compulsory for him.
2. When he observes Ṣalāt while sitting, but is incapable of performing the prostration, then he gestures with his body with regards to bowing and prostration, making his prostration lower than his bowing. If motioning with his body becomes difficult, then he gestures with his head. Also, this is the manner in which he performs Ṣalāt while praying on his back – i.e. gestures with his head.
3. If performing ablution for each Ṣalāt becomes difficult for a sick person or observing the Ṣalāt at their prescribed period is unbearable, then he can observe Ḍhuhr and 'Asr together, as well as Maghrib and Isha', by combining both Ṣalāt in the time of the former or the latter, according to what is convenient for him.
4. The sick person is not excused from Ṣalāt as long as his senses remain in tact. Thus it is not proper for the sick person to take Ṣalāt lightly on account of his sickness. He should try as much as possible to observe his Ṣalāt.

(1) Source: Al-Bukhari.

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5. If the sick person was unconscious for some days and later becomes conscious, he is to observes Ṣalāt when he regains his consciousness, according to his ability. He is not to re-offer the Ṣalāt missed during his unconsciousness. However, if his unconsciousness is mild, a day or two for instance, he is to re-offer the missed prayers whenever that (paying the prayers back) becomes possible for him.

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2. The Traveler's Prayer

It is authorized for the traveler to shorten the four- rak'ah Ṣalāt (i.e. Ḍhur, 'Asr and Isha') to two- rakat. Also (permissible for him) is the joining of Ḍhuhr together with Asr, and Maghrib together with Isha'. This is because Allah the Most High says: "And when you (Muslims) travel in the land, there is no sin on you if you shorten your As-Ṣalāt if you fear that the disbelievers may attack you, for verily the disbelievers are forever, unto you, open enemies."(An-Nisa:101). This is also confirmed by what was authentically reported on the authority of Anas bn Malik ﷺ, who said: "We went with the Messenger of Allah ﷺ from Madinah to Makkah and he used to lead us in Ṣalāt, praying two rak'ahs, until we returned."(1)

What is meant by traveling?

Any trip customarily regarded as a journey is a form of traveling where Ṣalāh can be shortened.

Shortening the Ṣalāh

1. Shortening of Ṣalāt by a traveler begins after he has left the residential area of his town/city, but it is not permissible for him to shorten his Ṣalāt while still in his town/city. This is because it has not been reported from the Prophet ﷺ that he shortened his Ṣalāt except after his departure from his home town.
2. When a traveler arrives at a place and he intends to stay there for four days or more, then it is compulsory for him to pray the complete Ṣalāt, without shortening it. However, if he intends to stay for less than four days, it is permitted for him to shorten his Ṣalāt. Moreover, if he does not intend to stay for a specified length of time, but he intends to return as soon as he completes a particular transaction; in this case, the shortening of Ṣalāt is permissible until he returns (to his place of abode), even if he eventually stays for longer than four days.

3. It is compulsory for a traveler to pray the usual complete prayer, without shortening it, when he prays behind a resident imam, even if he only catches one rak'ah (of the Ṣalāt led by the imam) with the imam.
4. If a resident person prays behind a traveling Imam that shortens his Ṣalat - it is compulsory on him to complete his Ṣalat (without shortening it), after the imam's Tasleem.

Joining two Ṣalāt

1. It is permissible for both the travelers and those sick to join Ḍhuhr and 'Asr at the time of either of the two, and Maghrib and Isha' at the time of either of the two Ṣalāt. When he observes the two Ṣalāt at the time of the first, it is called "jam'u taqdeem" meaning: "advanced joining", but when it is at the time of the second Ṣalāt, then it is called "jam'u ta'kheer", meaning "delayed joining".

(1) Source: Al-Bukhari.

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2. It is permissible for one who is praying in congregation in the mosque when it is raining, due to the discomfort and difficulty involved. But whoever is praying in their homes, like women, it is not permissible to join any prayers due to the rain.
3. It is not a condition that both joining and shortening be observed together, as there may be joining and shortening combined, as well as joining without shortening.

The Ṣalāt of a traveler in a bus

1. If it is a supererogatory Ṣalāt:

Generally, supererogatory Ṣalāt observed in any way, with or without an excuse not to pray it as it has been prescribed, is valid. This is due to an authentic narration that: The Messenger of Allah ﷺ used to observe supererogatory Ṣalāt on his rides (camel) in whichever direction it faced.[1]

2. If it is an obligatory Ṣalāt:

The Ṣalāt is valid if the person is not able to dismount and pray on the ground, or will be unable to mount back on his ride due to dismounting, or he fears the harm of an enemy or due to other related reasons. This, however, may occur in several different forms, which include:

A. That he is capable of facing the direction of the Qiblah, and of bowing and prostration, as is the case if he is in a ship. It is then compulsory for him to observe the Ṣalāt in its usual form. This is because he is capable of doing so.

B. That he is capable of facing the direction of the Qiblah, but unable to bow or prostrate. It is then compulsory for him to face the Qiblah during the initiating Takbeer. Thereafter, he prays to any direction the bus faces, gesturing for both the bowing and prostration.

(1) Source: An-Nasaai.

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3. Ṣalātul Khawf (Ṣalāt during Fear)

Ṣalāt al Khawf is permissible in every legitimate war at home (residence) or on a journey. Its permissibility is indicated in both the Qur'an and the Sunnah:

1. In the Qur'an, there is the statement of Allah: "When you (O Messenger Muhammad) ﷺ are among them, stand up (in Ṣalāt) with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party which have not yet prayed come up, and let them pray with you taking all precautions and bearing their arms." (An-Nisāi: 102)
2. Pertaining to the Sunnah is the action of the Messenger of Allah ﷺ where he observed it (Ṣalāt al Khawf) together with his companions, and the companions observed it after him.

The Description of the Prayer at the time of Fear

Fear does not affect the number of rak'ah to be offered. If it is to be observed while a person is not traveling, it is observed in its usual (complete) form; but it is shortened if on a journey. The only difference is its manner of observation. There have been narrated a number of various manners in which to perform it – all being permissible. However, the fear that warrants this type of Ṣalāt is either of the following:

The First Condition: When the enemies are likely to attack

The Ṣalāt is observed according to any of the ways it was reported from the Prophet ﷺ, the most popular being that which was recorded in the Hadeeth of Sahl Ibn Abu Hathmah ﷺ, thus: "The imam divides them into two groups. One group stays on guard to face the enemies, while the second group prays a rak'ah with him, and when the Imam stands to observe the second rak'ah, the second group makes the intention of continuing the prayer without him and so they complete their Ṣalāt on their own, finally making Tasleem. Thereafter, they replace the first group to guard and face the enemies. Subsequently the first group joins and prays the second rak'ah with the imam. When the imam sits to recite at- Tashahud, they stand to pray the second rak'ah themselves, while the imam waits for them until they sit to recite the last at-Tashahud. Thereafter, the imam leads them in the Tasleem." (1)

That is how it should be performed when the Ṣalāt is being observed on a journey or when Fajr prayer is observed at home. However, when the Ṣalāt (other than Fajr) is observed at home or it is Ṣalāt al-Maghrib (when traveling or at home), he (the imam) prays with the first group two raka'at, after which they make the intention to continue their prayer without him. So they then complete the rest of their prayer on their own and say tasleem. Thereafter, they leave while the other group comes and the imam leads them in the remaining raka'at. When the imam sits to recite the last Tashahud, the second group continues the prayer without him and so they complete the remainder of their prayer themselves, while the imam waits for them until they sit to recite the last Tashahud. Thereafter he leads them in Tasleem.

(1) Source: Al-Bukhari.

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The Second Condition: For the fear to be intense and they cannot observe Ṣalāt as prescribed

In this condition they pray either on their feet or when riding while facing the Qiblah, if possible, but if not, anywhere will do. Ibn Umar ﷺ, said: "And when the fear becomes more intense they pray standing on their feet or while on a ride, facing the Qiblah or otherwise."(1) They gesture for the bowing and prostration. A person prays while walking or flying in a plane thereof, or riding in a tank, according to his condition, as is the case when a war is in progress and the battle is hot, as well as similar conditions that do not allow an opportunity to perform Ṣalāt as prescribed. Evidence for this is in Allah's statement: "And if you fear (an enemy), then perform Ṣalāt on foot or riding..." (Al- Baqarah: 239)

(1) Source: Al-Bukhari.

Praying in an Airplane

Praying on a Battle-Ship

Praying in a War-Tank

Easiness of Islamic Jurisprudence

One of the most important distinctive features of Islamic jurisprudence are its leniency, easiness and how it eliminates difficulties, hence the general Shari'ah principle is "Hardship begets facility."

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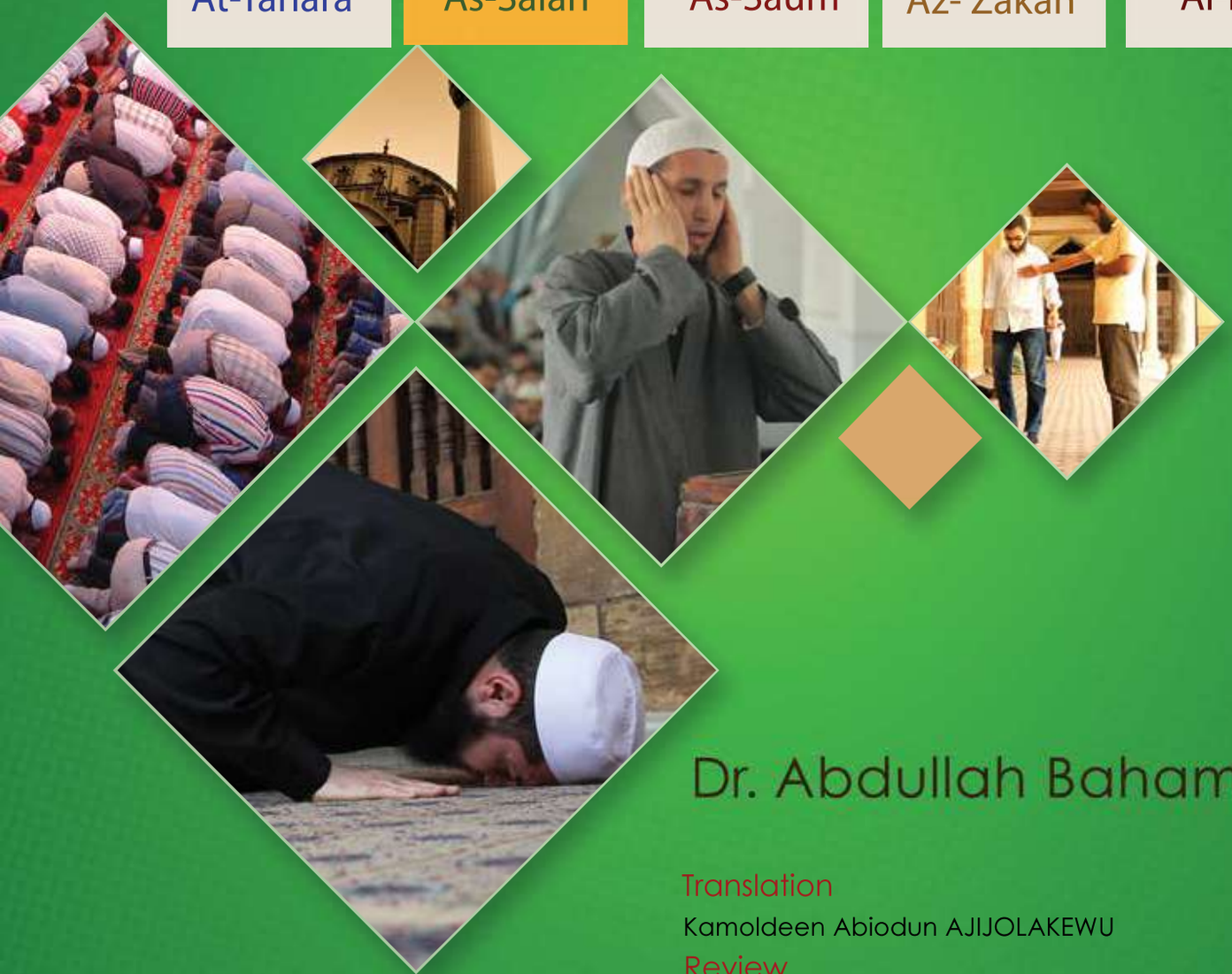

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Jummah prayer (Friday prayer)

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Ṣalāt ul-Jumu'ah (The Jumu'ah Prayer)

Ruling Concerning Ṣalāt Al-Jum'ah.

Ṣalāt al-Jumu'ah is an individual obligation for every Muslim male who is mature, sane and who has no excuse not to attend it. This is evidenced by:

1. Allah's statement: "O you who believe (Muslims)! When the call is proclaimed for the Ṣalāh on Friday (Ṣalātul-Jum'ah), proceed to the remembrance of Allah and leave trade. That is better for you if you did but know." (Al-Jumu'ah: 9)
2. The Prophet's ﷺ statement: "People should desist from failing to attend Ṣalāt al-Jumu'ah, otherwise Allah will seal their hearts, and they will be among the negligent."(1)

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Reaching the Mosque on Time on the Day of (Ṣalāt) Al-Jumu'ah

Recommendations on the Day of Jumu'ah

(1) Source: Muslim.

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Those upon whom Ṣalātul-Jumu'ah is not Obligatory

Ṣalāt al-Jumu'ah is not obligatory on a female, the young ones, a traveler, and the sick who might encounter difficulty in attending Ṣalāt al-Jumu'ah. However, it is acceptable from them if they do observe it (Ṣalāt al-Jumu'ah). If they observe the Jumu'ah prayer, then that suffices for them, otherwise they observe Ṣalātuḍh-Ḍhuhr.

The Virtue of the Day of Jumu'ah

The day of Jumu'ah is the best day of the week. Allah has chosen this nation (the Muslims) to be guided to recognize its blessings, after other nations had failed to identify it. There are lots of ahadeeth relating to its merit. Among these are:

1. The Prophet's ﷺ statement: "The best of days on which the sun rises is Jumu'ah; on it Adam was created, on it he was taken to Paradise, and on it he was removed from it (the Paradise)."(1)

2. On the authority of Abu Hurairah ﷺ,, the Prophet ﷺ said: "Whoever performs the spiritual bath, then attends Jumu'ah, then observes what has been willed for him (supererogatory Ṣalāt), after which he keeps quiet until the imam finishes his sermon, then prays with the imam, he will be forgiven all the sins between then and the previous Jumu'ah, and three additional days."(2)

3. On the authority of Abu Hurairah, who said that the Messenger of Allah ﷺ said: "The five daily Ṣalāt, one Jumu'ah to the next, and one Ramadan to the next are expiators of sins committed in between them, when the great sins are avoided."(3)

4. On the authority of Hudhyfah Ibn Al-Yaman who reported that the Prophet ﷺ said: "It was Friday from which Allah diverted those who were before us. For the Jews (the day set aside for prayer) was Sabt (Saturday), and for the Christians it was Sunday. And Allah turned towards us and guided us to Friday (as the day of prayer) for us. In fact, He (Allah) made Friday, Saturday and Sunday (as days of prayer). In this order would they (Jews and Christians) come after us on the Day of Resurrection. We are the last of (the Ummahs) among the people in this world and the first among the created to be judged on the Day of Resurrection."(4)

5. Abu Huraira reported that the Prophet said: The best day the sun has ever risen on is Friday; on it was the creation of Adam, on it was his descension, on it he was granted

(1) Source: Muslim.
(2) Source: Muslim.
(3) Source: Muslim.
(4) Source: Muslim.

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repentance, on it he passed away, and on it the hour will be established. There is not an animal, but it listens attentively on Friday, from the time the morning enters until the sun has risen, fearing the onset of the hour; except the jinn and mankind. In it is an hour which no Muslim slave spends praying asking God for a need, except that he is given it." Ka'b asked: "Is this day once every year?" I (Abu Huraira) said: "Nay, on every Friday." Ka'b recited the Torah and said: "God and the Prophet (peace be upon him) have spoken the truth." Abu Hurayrah said: "Then I met with 'Abdullah ibn Salaam and spoke to him about my sitting (talk) with Ka'b." 'Abdullah ibn Salaam said: "Surely I know which hour it is." Abu Huraira said: "I said to him: 'Then tell me when it is.'" 'Abdullah bin Salam said: "The last hour of the day of Friday." I said: "How is it the last hour of Friday when the Messenger of Allah (peace be upon him) said: "…(it is an hour which) no Muslim slave spends praying asking God for a need, except …" and that time is not a time of Ṣalāh?" 'Abdullah ibn Salaam said: "Did the Messenger of Allah (peace be upon him) not say that whosoever sits waiting for the prayer is in prayer?" He said: "So I said, 'Yes,' and he replied, 'This is it (i.e. what is meant).'"[1]

6. The Prophet said: "Indeed from the best of your days is Al-Jumu'ah, therefore send many prayers upon me; for indeed your prayers are displayed to me." They said: "How would our prayers be displayed to you when you have decayed?" He said: "Surely Allah has prohibited the earth from eating the bodies of the Prophets."[2]

(1) Source: Abu Dawud.
(2) Source: Abu Dawud.

The Conditions for the Validity of Jumu'ah

1. Its time: Thus it is not valid before its time, nor after its prescribed time has finished. Its time is like that of Dhuhr.
2. The presence of a group: Thus it may not be made alone. The least which is considered a group are three people.
3. That the ones praying be residents: As to the bedoiuns who live in tents, and nomads, it is valid for them to perform Jumu'ah; yet it is not obligatory on them.
4. That it be preceded by two sermons; since the Prophet ﷺ always did that.

Nomads, who live in tents

Time for Jumu'ah

It is observed in congregation

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The Description of Ṣalāt ul-Jumu'ah

The Jumu'ah prayer consists of two Rak'ah in which the recitation is aloud. It is Sunnah to recite Surah Al-Jumu'ah in the first Rak'ah, after the Fatihah; and in the second Surah Al-Munafiqun, or to recite Al-'Ala in the first and Al-Ghashiyah in the second.

On the authority of An-Nu'man Ibn Basheer that: "The Prophet ﷺ used to recite Al-'Alaa and Al-Ghaashiyah in the two 'Eid prayers and the Jumu'ah prayer. He then said that if 'Eid and Jumu'ah fell on the same day, he would also read them in both (prayers)."(1)

The Two Sermons

Their Rulings

The two sermons are obligatory and they are a precondition for the validity of (Ṣalāt al-Jumu'ah). They are delivered in Arabic if the majority of the audience can understand Arabic and are, generally, able to assimilate the meaning thereof. This is done in order to facilitate the learning of the Arabic language and in order not to deviate from the way of the Prophet ﷺ. However, if the majority of those present cannot understand the Arabic language, then there is no harm if the sermons are delivered in any other language, since the essence of the sermons is to teach and guide, and not just to deliver a speech. The imam should refer to the verses of the Qur'an, which must be mentioned in Arabic – if possible – and then translated.

Desirable Elements of the Sermon

Jumu'ah sermons do not have any set pillars; whatever customarily qualifies to be a sermon will suffice. However, a well-balanced sermon should comprise the following:

1. Allah's praise
2. The two testimonies (of Islamic monotheism)
3. Blessings on the Messenger of Allah ﷺ
4. Advice regarding piety towards Allah
5. Recitation from the Qur'an
6. Exhortations

Recommended Acts During the Two Sermons

1. Delivering the sermon on a pulpit (Minbar).
2. The preacher (imam) saying Salam to the people as he mounts the pulpit.
3. The imam taking a break between the two sermons by sitting for a short time.
4. Being brief in the two.
5. Supplicating in them.

Forbidden Acts during Ṣalāt al-Jumu'ah

1. Talking is forbidden when the imam is delivering the sermon on the day of Jumu'ah. This is evidenced by the Prophet's ﷺ statement: "When you say to your partner on the day of Jumu'ah "quiet" while the imam is delivering a sermon, you have indeed uttered a useless statement ."(2)
2. It is discouraged to walk between seated people, except if the person is the imam or he walks to fill an empty space which he cannot get to except by walking between them.

(1) Source: Muslim.

(2) Source: Al- Bukhari.

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Reaching the Mosque on Time on the Day of (Ṣalāt) Al-Jumu'ah

It is important for a Muslim to be particular to arrive at the mosque on time on the day of Ṣalāt al-Jumu'ah, in fact it is preferred to arrive early. If he is late for Ṣalāt, but catches the imam when he is in the bowing position in the second raka'ah, he can then complete it as Jumu'ah. However, if he does not catch the second raka'ah, then he can only offer it as Ḍhur. This is also applicable to someone who misses Jumu'ah completely due to over-sleeping or other reasons; he is to observe it as Ḍhuhr prayer- i.e.he observes four raka'at.

Recommendations on the Day of Jumu'ah

1. Recitation of Surat al- Kahf on the day of Jumu'ah : This is due to the statement of the Prophet ﷺ: "Whoever recites Suratul-Kahf on the day of Jumu'ah will be brightened with light between the two Jumu'ahs."(1)
2. Sending as many blessings as possible on the Prophet ﷺ: On the authority of Abu Mas'ud al-Ansari ﷺ,, the Prophet ﷺ said: "Send several blessings on me on the day of Jumu'ah, because anyone who seeks blessings on me on the day of Jumu'ah will have his blessings presented to me."(2)
3. Taking a ritual bath and using perfume. This is due to the Prophet's statement ﷺ: "A man who performs the spiritual bath on the day of Jumu'ah, cleanses himself as best as he can, rubs oil on himself or perfumes his body, and then goes out (to the mosque) and does not separate two (men sitting together in the mosque), and finally observes what is written for him (supererogatory Ṣalāt) and keeps mute while the imam speaks (preaches), will have his sins between that Jumu'ah and the next forgiven."(3)

(1) Source: Al-Hakim.
(2) Source: Al-Hakim.
(3) Source: Al- Bukhari.

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Discussions on Jumu'ah

1. It is Sunnah for the pulpit to have three steps, in semblance with the pulpit of the Messenger of Allah ﷺ.
2. What is referred to as Suratul Jumu'ah is not part of the Sunnah; this is whereby the people sit before Jumu'ah to listen to someone reciting verses of the Qur'an for them until the Āḍhan for the Jumu'ah is called. Also reading rhymes and supplications in groups and through loud speakers is not a Sunnah either. There should also be only one Adhan, when the imam sits on the pulpit, as used to be the case during the life-time of the Prophet (peace be upon him) and the Caliphates of Abu Bakr and Omar (may Allah be pleased with them). This is because it is now easy to know when the prayer time has started, therefore there is no reason to say another Adhan, as Othman ﷺ used to do in the market place of Medina to inform the people that the time of the prayer had started.
3. When a person comes to the mosque and the imam is already delivering the sermon, he should observe two short raka'at before being seated. This is due to the saying by the Prophet ﷺ: "When any of you comes to the mosque on the day of Jumu'ah and the imam is preaching, he should observe two raka'at and must not be long in them."(1)

A mimbar with three steps

(1) Source: Ibn Khuzaymah.

4. The imam supplicates pointing with his index finger and does not raise his hands when supplicating, except when seeking rain or asking for it to stop raining. It was reported on the authority of Husayn Ibn Abdur Rahman ﷺ,, who said: "I saw the Messenger of Allah ﷺ giving a sermon (on the Minbar) and supplicating like this," – and he pointed with his index finge .[1]

5. There is no special supererogatory Ṣalāt before Jumu'ah, but it is recommended to observe general supererogatory Ṣalāt before the Āḍhan. The Prophet ﷺ said: "Whoever performs the spiritual bath, cleanses himself as much as he can, rubs oil on himself or uses perfume, and then goes out (to observe Jumu'ah prayer) and does not separate two (men sitting together in the mosque), then prays what has been written for him of supererogatory Ṣalāt and afterwards keeps quiet when the imam comes to deliver the sermon, he will have his sins forgiven – between that Jumu'ah and the next."[2]

(1) Source: Ahmad.

(2) Source: Ad-Darimi.

The imam pointing with his finge

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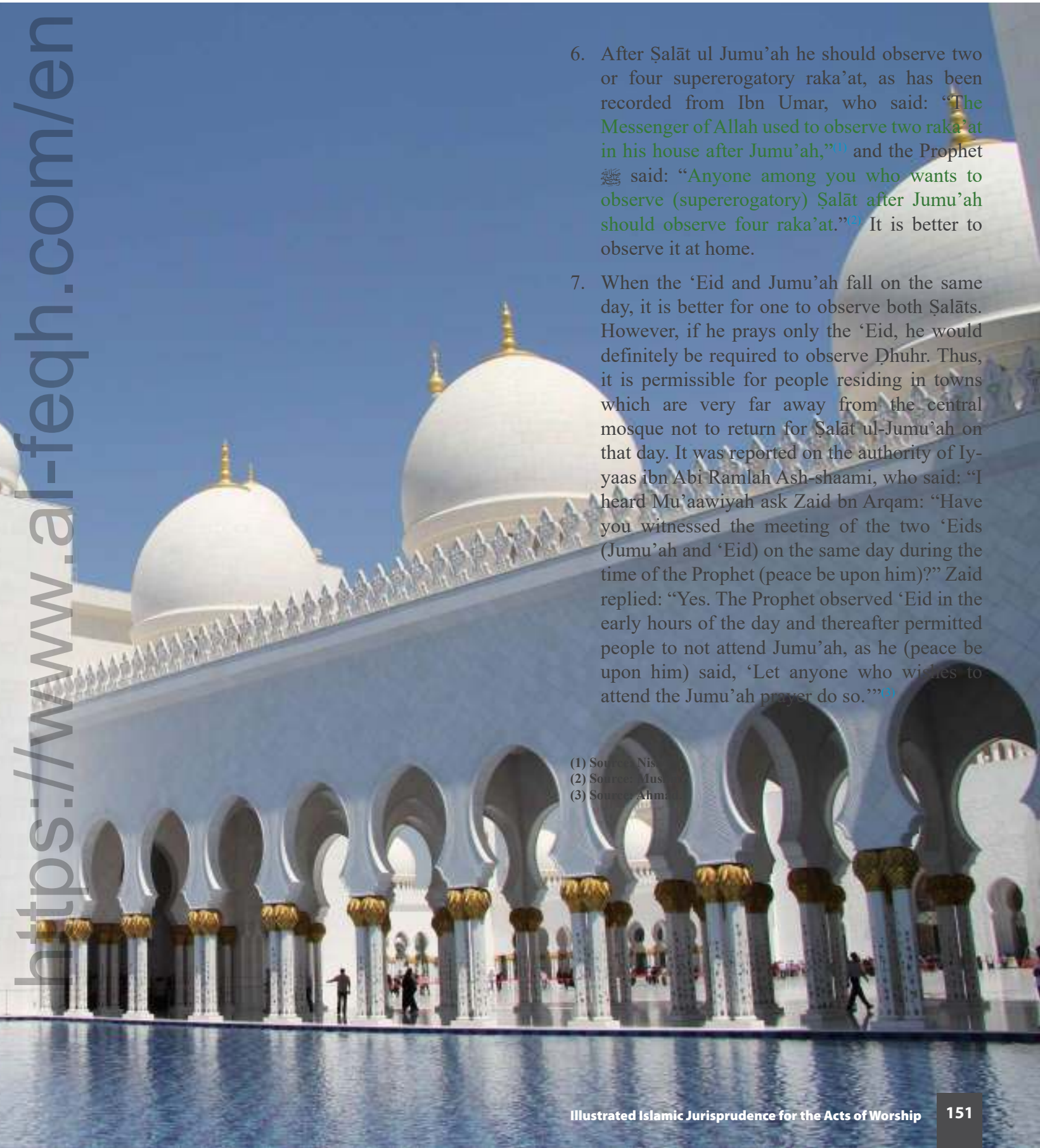

6. After Ṣalāt ul Jumu'ah he should observe two or four supererogatory raka'at, as has been recorded from Ibn Umar, who said: "The Messenger of Allah used to observe two raka'at in his house after Jumu'ah,"(1) and the Prophet ﷺ said: "Anyone among you who wants to observe (supererogatory) Ṣalāt after Jumu'ah should observe four raka'at."(2) It is better to observe it at home.

7. When the 'Eid and Jumu'ah fall on the same day, it is better for one to observe both Ṣalāts. However, if he prays only the 'Eid, he would definitely be required to observe Ḍhuhr. Thus, it is permissible for people residing in towns which are very far away from the central mosque not to return for Ṣalāt ul-Jumu'ah on that day. It was reported on the authority of Iyyaas ibn Abi Ramlah Ash-shaami, who said: "I heard Mu'aawiyah ask Zaid bn Arqam: "Have you witnessed the meeting of the two 'Eids (Jumu'ah and 'Eid) on the same day during the time of the Prophet (peace be upon him)?" Zaid replied: "Yes. The Prophet observed 'Eid in the early hours of the day and thereafter permitted people to not attend Jumu'ah, as he (peace be upon him) said, 'Let anyone who wishes to attend the Jumu'ah prayer do so.'"(3)

(1) Source: Nis
(2) Source: Mus
(3) Source: Ahma

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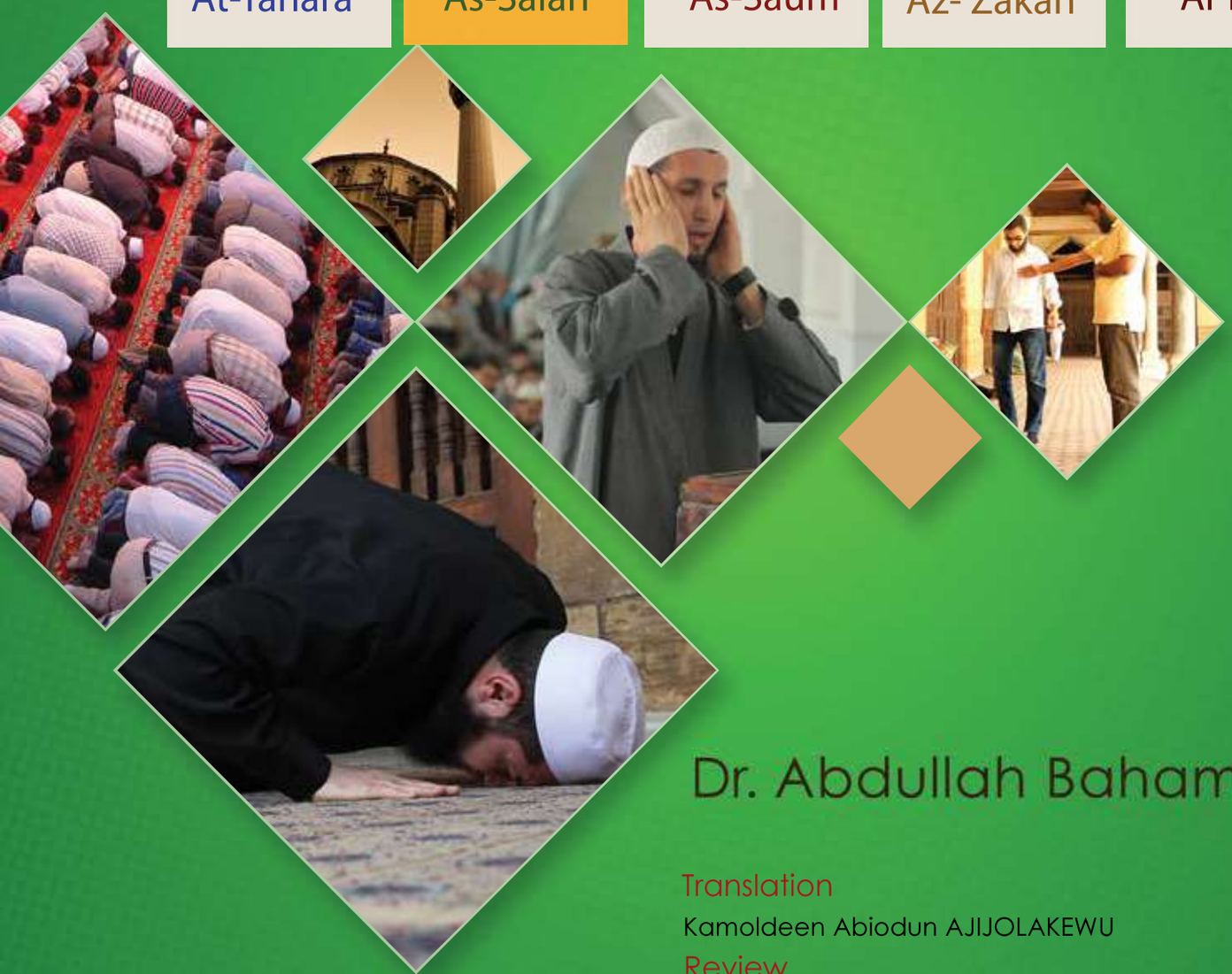
Simplifying and Teaching the Rules of Islam

At-Tahara | As-Salāh | As-Saum | Az- Zakah | Al-Hajj



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Sunnah Prayers

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Supererogatory Ṣalāt

Supererogatory Ṣalāt

These are authorized types of Ṣalāt which are not obligatory.

The Merit of Supererogatory Ṣalāt

1. Supererogatory Ṣalāt causes Allah to love His servant more. It has been revealed in a Qudsi Hadeeth that Allah, the Exalted, says: "A servant of Mine continues to draw near to Me with supererogatory works until I love him. Thus when I love him, I will be his ears which he hears with, his eyes which he sees with, his hands which he holds with and his feet which he walks with. If he asks Me, I shall grant him his request, and if he seeks protection from me, I shall protect him."(1)

2. Supererogatory prayers make up for the deficiencies in the obligatory prayers. The Prophet ﷺ said: "Indeed, the first thing to be judged of mankind's deeds on the Day of Resurrection is his As-Ṣalāt. Our Lord (Great and Exalted be He) will say to His angels, although He knows better (than them): 'Look into the Ṣalāt of my servant, did he perfect it or was he deficient in it?' If it was perfected, it will be written so. However, if it is deficient in any way, He (Allah) will say: 'Look into his deeds, does he have any supererogatory acts?' If he does, He says: 'Make up my servants' obligatory acts from his supererogatory ones,' and the rest of his deeds are treated similarly." (2)

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(1) Source: Al-Bukhari.
(2) Source: Abu Dawud.

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Supererogatory Ṣalāt is best performed at home

It is better to observe any supererogatory Ṣalāt at home than in a mosque, except for those for which praying in congregation is recommended, such as at-Taraweeh in the month of Ramaḍhan. The Prophet ﷺ said: "Indeed, the best Ṣalāt (performed) by a man is that which he observes in his house, except for the obligatory ones."[1]

Types of Supererogatory Ṣalāt

Supererogatory Ṣalāt are numerous, some of the most important of these include:

(1) Source: Al-Bukhari.

First: Routine supererogatory Ṣalāt prayed with the obligatory Ṣalāt (As-Sunan ar-Rawātib)[2]

They are the prayers observed before or after obligatory prayers. The total number of these supererogatory Ṣalāt is ten or twelve raka'at, and they are:

- Two raka'at before Fajr
- Two or four raka'at before Ḍhuhr
- Two raka'at after Ḍhuhr
- Two raka'at after Maghrib
- Two raka'at after 'Isha'

On the authority of Ibn 'Umar ﷺ,, who said: "I learnt from the Prophet ﷺ ten raka'at: Two raka'at before Ḍhuhr prayer and two raka'at after it, two raka'at after Maghrib, in his house, two raka'at after 'Isha' in his house, and two raka'at before Ṣalāt Subhi."[3] A similar narration was also authentically reported from A'ishah (may Allah be pleased with her), except that she mentioned four raka'at before Ḍhuhr (not two).[4]

Sunnahs Before	The Obligatory Prayer	Sunnahs After
2 Rak'ah	Fajr	--------
4 Rak'ah	Dhuhr	2 Rak'ah
--------	'Asr	--------
--------	Maghrib	2 Rak'ah
--------	'Isha	2 Rak'ah

(2) Ar-Rawātib: The plural of ratibah which is anything that is established and permanent.
(3) Agreed upon.
(4) Source: Muslim.

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The best of these supererogatory Ṣalāts that the Prophet ﷺ kept to both on a journey and at home is the two raka'at before Fajr. This is evidenced by the hadeeth reported by A'ishah (may Allah be pleased with her) that "The Prophet ﷺ was not as constant (in performing) any supererogatory Ṣalāt as the way he was with the two raka'at before Fajr."(1)

The Sunnah is to be short (in observing the two raka'at), without violating or reducing from its obligations. This is according to the statement authentically credited to A'ishah (may Allah be pleased with her) that: "The Prophet ﷺ used to be short (in the recitation) in the two raka'at before Subhi prayer, such that I used to ask (myself) whether he had read al-Fatiha (or not)."(2)

It is permissible to pay it (the two rak'ats before fajr) back (after its time):

1. After salat al subh if he didn't observe it, as evidenced by Qays Bin Amr that the Prophet ﷺ said: "Subhi prayer is two raka'at." The man said, "I didn't perform those two raka'at before the salah, so I performed them after the salah." The Prophet kept silent.(3)

(1) Agreed upon.
(2) Source: Al-Bukhari.
(3) Source: Abu Dawud.

2. After sunrise as evidenced from the statement of the Prophet "Whoever does not pray the raka'at before Fajr should do so after sunrise."(4)

Issues

- The virtue of praying four raka'at after Ḍhuhr has been established from the saying of the Prophet (may the peace and blessings of Allah be upon him): "Whoever prays before Ḍhuhr four and after Ḍhuhr four, Allah will make (entering) the Fire prohibited for him."(1)
- From the recommended Sunnah's which are not emphasized are four raka'at before 'Asr, due to the Prophet's saying: "May Allah have mercy on he who prays four before 'Asr."(2)
- Ṣalāh has been legislated – yet not emphasized - before 'Asr, Maghrib, and 'Isha due to the Prophet's saying: "Between every two calls to prayer (meaning the Adhan and Iqamah) is a prayer (which he repeated thrice, then said) for he who wishes."(3)
- It is permissible for one to make up Sunnah prayers due to forgetting to pray them or missing them due to sleep, even during the times which it is disliked to pray, since the Prophet (may the peace and blessings of Allah be upon him) did so when he prayed the Sunnah following Ḍhuhr, which he had missed, after praying 'Asr.

(1) Source: Abu Dawud.
(2) Source: Abu Dawud.
(3) Agreed upon.

(4) Source: At-Tirmidhi.

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Secondly: The Witr prayer

Its Ruling and Virtue

Ṣalātul Witr is an emphatic Sunnah. The Prophet ﷺ said: "Indeed Allah is Witr (i.e. One) and loves odd numbers of things, so observe the odd numbered Ṣalāt (i.e. the Ṣalātul Witr), O' people of the Qur'an."(1)

Furthermore the Prophet ﷺ used to be consistent in praying it, whether he was at home or traveling.

Description of Ṣalātul Witr

1. The least number of raka't of Ṣalātul Witr is one, and the highest number is eleven or thirteen. They should be observed as two raka'at at a time with one rak'ah at the end, to make it odd.
2. The least number of raka't of the more perfect form of Witr is three raka'at, thus: He first observes two raka'at and says at-Tasleem, then the remaining one rak'ah is said and at-Tasleem is also said to round up the Witr. The three raka'at can also be said together with just one at-Tashahud.: It is recommended to recite suratul al-A'la after Fatiha in the first rak'ah, and in the second rak'ah, suratul al-Kafirun, while in the third, suratul al-Ikhlas. This was authentically reported from Ubayy bn Ka'b ﷺ,, who said: The Prophet ﷺ used to recite, in the first rak'ah of Ṣalātul Witr, "Sabbihisma Rabbikal 'Ala" and in the second; "Qul-Ya Ayyuhal Kafirun" and in the third; "Qul Huwa llahu Ahad."(2)

Time of Ṣalātul Witr

3. From after 'Isha' prayer until the appearance of the Dawn (Fajr). Observing it is best in the last third of the night. This is due to the statement of the Prophet ﷺ "Indeed the Ṣalāt in the last part of the night is witnessed," in the hadeeth: "Whoever hopes to get up at the end of the night, let him make Witr at the end of the night; for indeed the Ṣalāt in the last part of the night is witnessed, and that is better."(3)

Moreover, he should not repeat Witr in the same night; due to the Prophet's saying: "There are no two Witrs in one night."(4)

The Supplication of Witr

It is permissible to supplicate in the last rak'ah of Witr before(5) or after rising from bowing(6). The hands are raised and supplications (reported from the Prophet) are said. For example: "Allahummahdini fiman hadayta, wa 'aafini fiman 'aafaita, wa tawal-lani fiman tawallaita, wa baarik li fima a'ataita, wa qini sharra ma qadaita, fa innaka taqḍhi wa la yuqḍha 'alaika, innahu la yadhillu man walaita wala ya 'izzu man 'aadaita tabaarakta Rabbana wata 'alaita." Meaning: "Oh Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to and bless for me that which You have bestowed on me and protect me against the evil of what you have decreed. For verily, You order and none can order You. For surely, he whom You show allegiance to is never abashed and he whom You take as an enemy is never honored. O' our Lord, Blessed and exalted are You."(7)

(1) Source: Abu Dawud.
(2) Source: An-Nasai.
(3) Source: Muslim.
(4) Source: Abu Dawud.
(5) Source: Abu Dawud.
(6) Source: Al-Bukhari.
(7) Source: At-Tirmidhi.

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Issues

1. The Sunnah is to say after Witr: "Subhanal Malikil Quddus"[1] (Meaning: Glorified is Allah, The Sovereign, The all-Holy) three times. The voice is raised and lengthened on the third, and one may add: "Rabbul mala'ikati war-ruh" (meaning The Lord of the angels and the Ruh) to it.
2. It is not authorized to wipe the face after the supplication of Witr, or at any other time (when prayer is said), because this has not been reported (in any authentic hadeeth) from the Prophet ﷺ
3. The supplication of Al-Witr is permissible all year long and not specific to the last half of Ramadhan. Such a supplication is recommended in all the prayers at the time of a grave affliction

Making the supplication which is usually made upon completing the Qur'an while in the prayer has not been legislated.

(1) Source: Ahmad.

Making up (for missed) Witr Ṣalāt during the day

It is permissible to make-up the missed Ṣalātul Witr during the day, but as an even-numbered raka'at. This has been authentically reported from 'A'ishah (may Allah be pleased with her), who said: "The Messenger of Allah ﷺ used to observe twelve raka'at in the day, if he was unable to pray the (supererogatory) Ṣalāt in the night as a result of pain or for any other reason."[1]

(1) Source: Muslim.

Third: Ṣalātu at-Taraweeh

At-Taraweeh: This is the night prayer observed during Ramadhan. It is named at-Taraweeh because they used to take a break after every four raka'at that were observed due to the length of the Ṣalāt.

Merit of Ṣalāt at-Tarawih

At-Taraweeh is an emphatic Sunnah ordained by the Messenger of Allah ﷺ in the blessed month of Ramadhan. The Prophet ﷺ observed it with his companions in the mosque for a number of nights, but left doing so after this for fear that it may be made obligatory on them. Then the companions observed it (in congregation and in the mosque) after him.[1]

(1) Agreed upon.

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Number of rak'ahs of Ṣalāt at-Tarawih

The best number of raka'at that should be observed, in Ṣalāt at-Tarawih, is eleven; because this was the (number) the Prophet ﷺ observed the most. This is according to the statement by 'A'ishah (may Allah be pleased with her) when she was asked about how the Prophet ﷺ prayed during Ramaḍhan. She replied: "The Prophet of Allah ﷺ never observed more than eleven raka'at in Ramadhan, or at any other time."[1]

> **Ṣalāt at-Taraweeh with the intention of Ṣalāt al-'Isha'.**
>
> Whoever has not prayed Ṣalāt al-'Isha' yet, but arrives when people are observing at-Taraweeh, he should join them with the intention of 'Isha'; and when the imam says at-Tasleem, he stands to complete his 'Isha' prayer.

Issues

1. The Night Ṣalāt is an emphatic Sunnah throughout the year. It is improper to cease observing the night Ṣalāt. On the authority of 'Abdullah bn Mas'oud ﷺ, who said: "In the presence of Allah's Messenger ﷺ a man was mentioned. They said he would sleep until morning and would reach the morning without waking up for the Prayer. Thereupon, Allah's Messenger ﷺ said: "In his ear the Satan urinated."[2]

Waking up for Prayer

It is disliked for a person to cease to continue the observation of the night Ṣalāt after he has become accustomed to it.

On the authority of 'Abdullah ibn 'Amr bn al-'As ﷺ, who said: "The Messenger of Allah ﷺ said: 'O Abdullah! Do not be like so and so who used to stand up for the night Ṣalāt, but suddenly left it.'"

2. It is recommended when going to sleep to make the intention to observe night Ṣalāt. If you wake up, it is Sunnah to say invocations of waking up, remove the effects of sleep from your face by rubbing it with your hands, and use Siwak. Hudaifa reported: Whenever the Prophet got up for prayer during the night, he cleansed[3] his mouth with Siwaak (the tooth-stick), then recited the last ten ayats from Surat Al 'Imran.[4]

   It is related that 'Abdullah ibn 'Abbas spent the night in the house of Maymuna, the wife of the Messenger of Allah, who was his maternal aunt. He said, "I lay down across the bed and the Messenger of Allah, may Allah bless him and grant him peace, and his wife lay lengthwise. The Prophet ﷺ slept until half the night had passed– or thereabouts. Then the Prophet ﷺ woke up, sat up and removed the effects of sleep from his face by rubbing it with his hands. Then he recited the last ten ayats from Surat Al 'Imran.

(1) Agreed upon.
(2) Agreed upon.
(3) Passing it over his teeth and rubbing them.
(4) Agreed upon.

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3. It is recommended for a man when he wakes up for the night Ṣalāt to wake his wife too. A wife should also do the same for her husband. The Prophet ﷺ said: "When a man wakes his wife up and they observe two raka'at together, they will be written in the list of aḍh-Ḍhakirun and aḍh-Ḍhakirat (meaning: those males and females who are in constant remembrance of Allah.)"[1]

4. Whoever is overwhelmed (disturbed) during his night Ṣalāt by sleep should leave it (the Ṣalāt) and then recline for a while, until he is no longer sleepy. On the authority of A'ishah (may Allah be pleased with her), the Prophet ﷺ was reported to have said: "When one of you dozes off while performing Ṣalāt, he should lie down till his drowsiness has gone away from him. When one of you performs Ṣalāt while dozing, he may abuse himself instead of seeking pardon (as a result of drowsiness)."[2]

5. "Allah (in the manner that suits His Majesty) descends to the closest heaven to the earth, when it is the last third of the night, and says: "Who will call unto Me so that I shall respond to him, and who is he who will seek forgiveness from Me so that I shall forgive him?"[3]

(1) Source: Abu Dawud.
(2) Agreed upon.
(3) Agreed upon.

Fourth: Ṣalāt aḍ-Ḍuha (Fore-noon Ṣalāt)

It is the Ṣalāt that is recommended at the time of aḍ-Ḍuha, and the time of aḍ-Ḍuha extends from when the sun has risen and ascended to the length of a spear (this ascension is about 20 mins from the time of sunrise) and continues until a quarter of an hour or twenty minutes before the time for ḍhuhr prayer. It is easy to tell when its time begins as it is when it starts to become hot, as the Prophet ﷺ has said: "The prayer of those who constantly turn to Allah is at the time when the newborn camels (feet) burn[4] (from the heat of the desert sand)."[5]

Merit of the Fore-noon Ṣalāt:

- Allah the Most High said in a Qudsi hadeeth: "O son of Adam, observe four raka'at of Ṣalāt (ul Duha) for Me in the early part of the day, and I shall suffice you in the rest. [6]

- It is also amongst those things which fulfills giving charity for each joint in one's body[7]. The Prophet ﷺ has said: "In the morning of each day there is a charity upon each of you for each joint in your body. Every Tasbeehah is a charity, every time one says 'Alhamdulillah' is a charity, every time you say 'Laa ilaaha illallah' is a charity, every utterance of 'Allahu Akbar' is a charity, commanding good is a charity, forbidding evil is charity, and two units of prayer at the time of Duha takes the place of all of that."[8]

- Whoever observes four rak'ahs, Allah will suffice him for the whole day. Allah the most High said in a Qudsi hadeeth: "O son of Adam, observe four rak'ahs of Ṣalāt for Me in the early part of the day, I will I will suffice you in the rest. [9]

- Whoever prays it after praying Fajr in a congregation, and he also said words of remembrance of Allah before it until the sun rose,

(4) The feet of the smaller camels due to the severe heat of the sand.
(5) Muslim.
(6) Abu Dawud.
(7) The bones and joints of the body.
(8) Muslim.
(9) Abu Dawud.

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receives the reward of a Hajj and an ‘Umrah. The Prophet ﷺ said: “Whoever prays Fajr in congregation, then sits remembering Allah until the sun has risen, and then prays two raka’at, he has the reward of Hajj and ‘Umrah.” The Prophet (then) said: “Completely, completely, completely.”[1]

Number of raka’at (units) of the Fore-noon Ṣalāt

- It is permissible to observe two, four, six or eight raka’at, saying tasleem after every two rak’ats, because the Prophet ﷺ used to do so.

Fifth: Ṣalātu Tahiyyatul Masjid (Ṣalāt for saluting the mosque)

It is a two- raka’at Ṣalāt prescribed upon anybody who enters the mosque, before he sits down.

The evidence for this is taken from the statement of the Prophet ﷺ: “When any of you enters a mosque, he should perform two rak’ahs before sitting down.”[2]

However, the routine supererogatory Ṣalāts observed at the time for obligatory Ṣalāts (i.e Ar-rawaatib), or even the obligatory Ṣalāt itself, can stand in its place. Thus, if one enters the mosque to observe Ṣalātu Ḍhuhr, for example, and (just after he enters) he observes the supererogatory Ṣalāt before Ḍhuhr, he is not required to observe Ṣalātu tahiyyatul Masjid anymore, because the supererogatory Ṣalāt has stood in its place.

Sixth: Ṣalātul-Istikharah

It is a two-raka’at Ṣalāt that a servant of Allah observes (to seek guidance from Allah) when he is confused or unsure regarding an affair, before making a decision on it. After the prayer, one should say a particular supplication which the Prophet ﷺ used to teach to the companions as he used to teach them Surahs (Chapters) from the Qur’an.

(1) Source: At-Tirmidhi and Al-Bani considered it to be authentic.
(2) Agreed upon.

Invocation for seeking Allah’s Guidiance

The Prophet ﷺ said: “When any of you wishes to decide on an affair, let him observe two raka’at of Ṣalāt, other than the obligatory, and then say: ‘Allahumma inni astakhiruka bi ‘ilmika, wa astaqdiruka biqudratika, wa as-aluka min fadlikal ‘aḍheem. Fainnaka taqdiru wa la aqdiru, wa ta‘lamu, wa la a‘lamu, wa anta ‘Allāmul-ghuyub, Allahumma in kunta ta’alamu anna haḍhal amra khayrun lii fee deeni wa ma‘aashi wa aaqibati amri’ - or he said: ‘Aajili amrii wa aajilihi’ – ‘faqdurhuli wa yassirhu lii thumma baariklii feeh. Wa in kunta ta‘lamu anna haaḍhal amra sharun lii fee deeni wa ma ‘aashi wa aaqibati amri’ – or he said:‘Aajili amrii wa aajilihi’ – ‘fassirhu ‘anni wassrifni ‘anhu. Waqdur liyal khaira haythu kaana thumma ardini bihi.’ Meaning: ‘O Allah, I seek your counsel by Your Knowledge and by Your Power I seek strength, and I ask You from Your Immense Favor. For verily, You are Able while I am not and verily, You Know while I do not and You are the Knower of the unseen. O Allah, if You know this affair to be good for me in relation to my religion, my life and my end, then decree and facilitate it for me, and bless it for me. However if You know this affair to be ill for me regarding my religion, my life and my end, then remove it from me and remove me from it, and decree for me what is good wherever it may be, then make me be satisfied with this.’ And he mentions the affair to be decided.”[3]

(3) Source: Al-Bukhari.

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Signs of Istikharah

There is no problem repeating the Istikharah, and it is not a condition that the person who seeks Allah's counsel should have a dream which clarifies to him that which he seeks counsel about. It is for him just to proceed on whatever he chooses and has sought Allah's guidance about, provided that he has not chosen to sin or severe ties of kinship. If he succeeds in what he has chosen, then that is the good he has asked for and if he does not succeed, that is equally the good he has asked for.

Seventh: Two- raka'at Ṣalāt after ablution

This is due to what was authentically narrated from Abu Hurairah ﷺ, that: "The Prophet ﷺ said to Bilal ﷺ, during Fajr Ṣalāt: 'Oh Bilal, tell me what is the best of the most rewarding deeds you have performed in Islam, because I heard the beat of your sandals before me in Paradise?' Then he (Bilal) replied: 'I have not done anything worth mentioning, except that when I perform ablution at any time (of the night or the day) I observe with that ablution (a supererogatory Ṣalāt) that has been written for me.'"(1)

Eighth: Unconditional supererogatory Ṣalāt

It is that which is not restricted to a particular time or reason. Unconditional supererogatory Ṣalāts are allowed at all times except during periods in which Ṣalāt is forbidden.

Examples of Unconditional Supererogatory Ṣalāts

The night Ṣalāt

The Prophet ﷺ said: "The best of all Ṣalāts, after the obligatory ones, is the Night Ṣalāt."(2)

And He ﷺ also said: "Indeed there are in Paradise, chambers whose inner parts are visible from the outer parts and outer parts from the inner parts." Following the mention of this a Bedouin Arab stood up to ask: "That is for whom, Oh Messenger of Allah?" The Prophet replied: "For those who speak good, feed the poor, fast continuously and stand for Allah's sake in Ṣalāt during the night, when people are asleep."(3)

(1) Source: Al-Bukhari.
(2) Source: Muslim.
(3) Source: At- Timiridhi.

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The Night Ṣalāt in the light of Medicine

Standing in the night for Ṣalāt causes a reduction in the secretion of the hormone cortisone (i.e. natural cortisone of the body) –which is secreted specifically some hours before waking up. This (period) often coincides with the pre-dawn (last third of the night). This (reduction in secretion) prevents a sudden rise in the blood sugar level, a rise which may prove hazardous to diabetics.

Periods in which (observing) Ṣalāt is prohibited

1. From after Fajr (Dawn) Ṣalāt until after the sunrise and its ascension up to the length of a spear. This period usually lasts for about a third of an hour (20 mins) after sunrise.
2. When the sun shines directly overhead (at the meridian) until it tilts (towards the west).
3. From after Ṣalāt ul'Asr until sunset.

The evidence for the above is taken from the hadeeth of 'Uqbah bn 'Aamir who said: "The Messenger of Allah used to forbid us from praying in three periods and from burying (naqbura)[1] our dead therein; when the sun rises baazigatan[2] (clearly) until it ascends up, at the midday until the sun tilts (towards the west), and when the sun inclines (Taḍayyafa [3]) to set until it sets."[4]

(1) Naqbura: Bury.
(2) Bazighah: Very clear.
(3) Taḍayyafa: Inclines.
(4) Source: Muslim.

Observing the Conditional Ṣalāts (Ṣalāts which are observed due to specific reasons) during prohibited periods.

It is permissible to observe conditional Ṣalāts- i.e those that have specific causes e.g. Ṣalāt observed for greeting the mosque and Ṣalātul Janaazah (Ṣalāt observed on a deceased) – even if it has to be during the prohibited periods.

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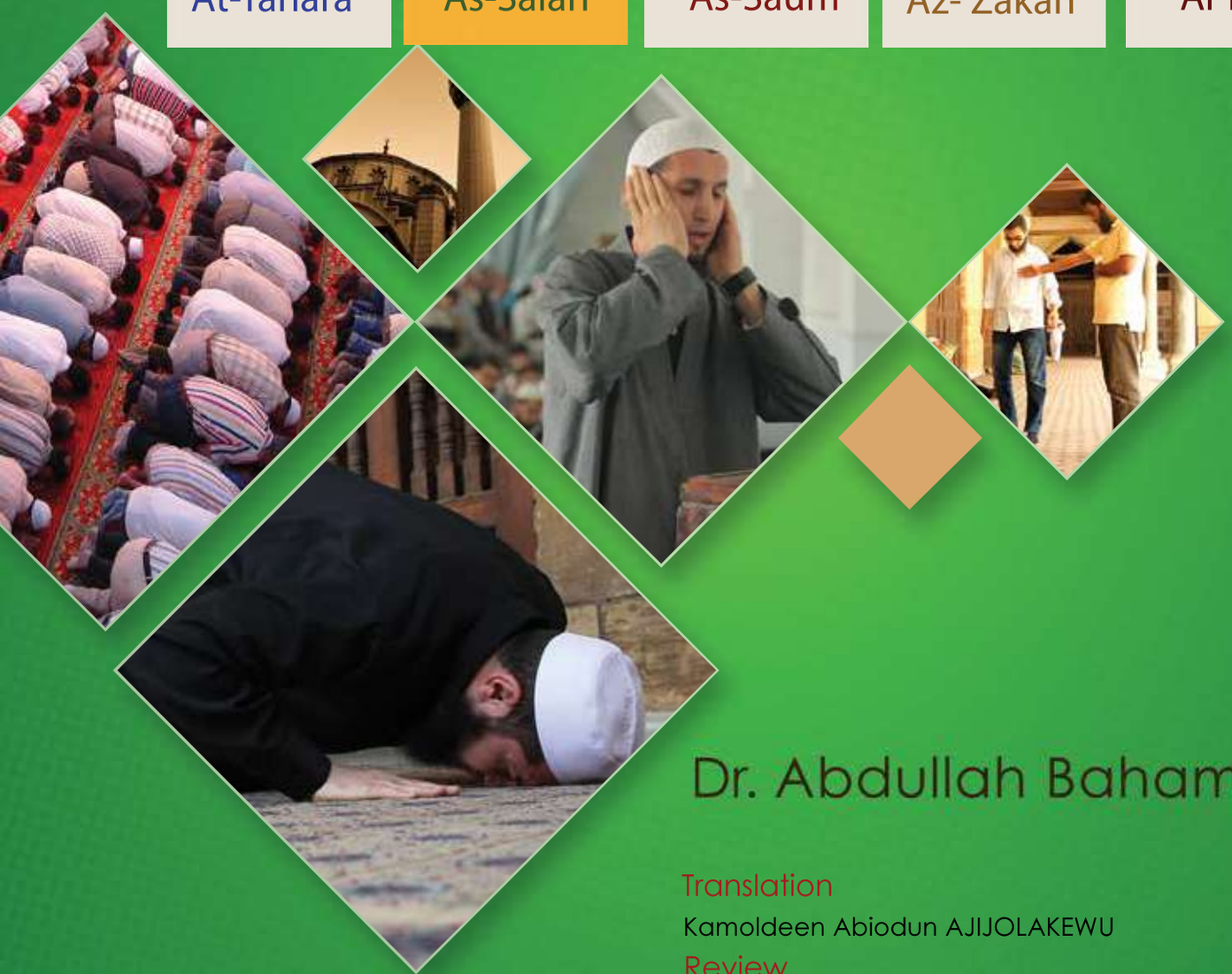

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Review

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Salatul-Istisqa (The salat (observed) when Seeking Rain)

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Ṣalātul-Istisqa' (The Ṣalāt (observed) when Seeking Rain)

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Ṣalātul-Istisqa' (The Ṣalāt (observed) when Seeking Rain)

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Description of Ṣalātul-Istisqa

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Al-Istisqa'

This means seeking water (rain) from Allah (the Most High) during drought and times of low rainfall.

The Proof of the Permissibility of Ṣalātul-Istisqa

Ṣalāt to seek rain is an emphatic Sunnah. This was performed by the Prophet ﷺ as reported in the hadeeth of Abdullah bn Zaid ﷺ: "The Prophet ﷺ went to the praying ground to seek rain. He faced the Qiblah, turned his cloak inside out, and prayed two raka'at."(1)

The Time to Observe Ṣalātul-Istisqa

Ṣalātul-Istisqa is permissible when there is a drought and sparse rainfall, or the level of water in the streams and well is low, or due to the river drying up etc. It is recommended (to observe the Ṣalāt) after the sun rises and has ascended up to the length of a spear; which is about 20 mins after sunrise, which is the time of Ṣalātul-'Eid (the Ṣalāt observed during the two festivals).

(1) Agreed upon.

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Where to Observe Ṣalātul Istisqa

The Sunnah is for it to be observed on the praying ground and not inside the mosque, in accordance with the Prophet's ﷺ manner, except when there is need to do otherwise.

Description of Ṣalātul-Istisqa

1. It should be prayed as a two-raka'at Ṣalāt with neither the Aḍhan nor Iqamah. Recitations in both raka'ats are said aloud.
2. The person observing this Ṣalāt says the takbeer seven times in the first rak'ah after the initiating takbeer. In the second rak'ah, he says five takbeers apart from the one he says while standing up from the prostration.
3. He raises his hands with each takbeer, praises Allah and extols Him. He also seeks blessings upon the Prophet ﷺ between each takbeer.
4. After the Ṣalāt, the imam delivers a single sermon in which he seeks a great deal of forgiveness and recites Al-Qur'an over and over. Thereafter he supplicates, saying many of the authentic supplications of the Prophet ﷺ, with insistence, showing humility, helplessness and demonstrating how powerless he is in front of Allah (the Most High), raising his hands up even higher (than he does in ordinary supplications).
5. The imam faces the Qiblah, turns his cloak inside out, placing what is on the right on the left, and that of the left on the right, while he continues to supplicate to Allah.

Some of the rulings concerning Ṣalātul-Istisqa

1. For it to be preceded with preaching and reminding the people with that which softens their hearts, like talking about repentance from sins and avoiding any ill-gotten properties by returning them to their rightful owners. This is because sin is the cause of scarcity of rain, but repentance, seeking forgiveness and piety are causes of acceptance of one's prayers and the receiving of (Allah's) favors and blessings. He should also urge them to give alms, as that is also a cause of mercy.

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2. A specific day should be set aside for going out for Ṣalātul-Istisqa so that people can prepare for it.
3. It is the Sunnah when going to the pray to proceed in humility, submissiveness, servitude and subservience, while making one's need for Allah clear. This is why it is not permissible to beautify oneself or go out perfumed. Ibn 'Abbas ﷺ, said while describing the manner in which the Prophet ﷺ used to go to seek rain: "Indeed the Messenger of Allah ﷺ went out wearing modest clothes (mutabaḍh-ḍhila[1]); (walking) in a humble and lowly manner until he arrived at the praying ground."[2]
4. To seek a great deal of forgiveness and supplicate much, while the two hands are raised, during the course of the sermon.

Recommendations during Rainfall

It is recommended to first stand in the rain, at the instance of the start of the rain, and to allow it to touch one's body as was done by the Prophet ﷺ. Anas ﷺ, narrated thus:"Rainfall befell us while we were with the Messenger of Allah. Then the Prophet ﷺ spread his clothes until they were wet from the rain. Thereafter we asked: "Oh Messenger of Allah, why did you do this?" He said: "Because, it (the rain) just departed from its Lord, the Most High."[3]

(1) Mutabaḍh-ḍhilan : Not well dressed or not in his finer .
(2) Source: Abu Dawud.
(3) Source: Muslim.

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Rain is a bounty from Allah alone

It is important for every Muslim to believe that, truly, rainfall is due to the bounty of Allah and His Blessings on His servants, and that it is not as said by some: "Rain falls as a result of so and so star." This is shirk (polytheism) - may Allah protect us (from it).

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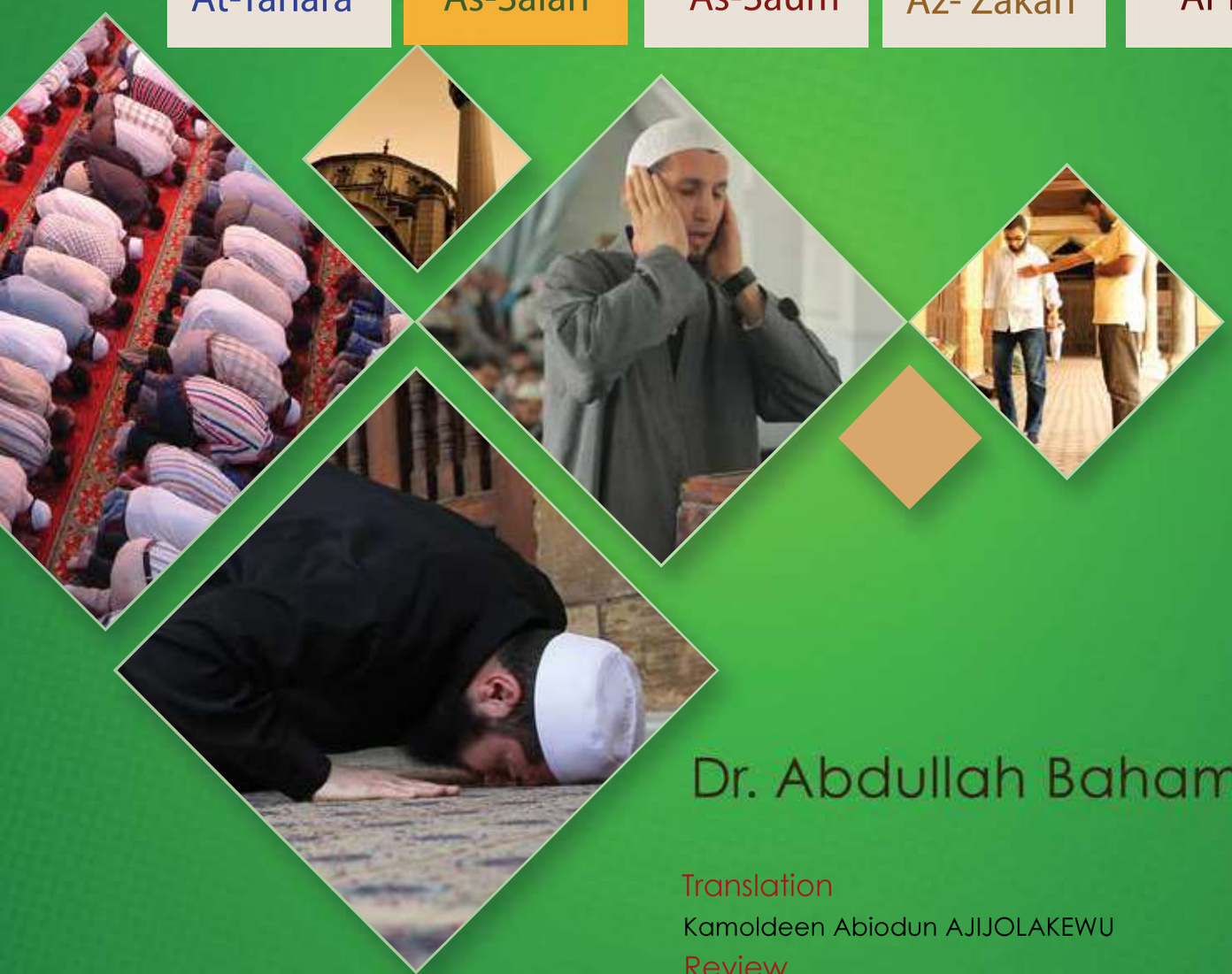

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The Salat (observed) during Eclipses of the Sun (Salatul-Kusuf)

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17 The Ṣalāt (observed) during Eclipses of the Sun (Ṣalātul-Kusuf) and of the Moon (Ṣalātul-Khusuf)

Eclipse of the sun (Kusuf)

Obstruction of the light from the sun, or part of it, during the day

Eclipse of the moon (Khusuf)

Obstruction of the light from the moon, or part of it, during the night.

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The Ṣalāt (observed) during Eclipses of the Sun (Ṣalātul-Kusuf) and of the Moon (Ṣalātul-Khusuf)

Wisdom behind the Eclipses of the Sun and the Moon

The Ṣalāt (observed) during Eclipses of the Sun (Ṣalātul Kusuf) and of the Moon (Ṣalātul Khusuf)

Wisdom behind the Eclipses of the Sun and the Moon

Both of them are two signs, among the numerous signs of Allah, which He uses to remind His servants, so that they can return to Him in repentance. The Prophet ﷺ said: "Indeed the sun and the moon are not made to eclipse because of the death of anyone nor his life (birth), but they are two signs from the numerous signs of Allah that He uses to frighten and remind His servants. Thus when they eclipse, then hurry to (perform) Ṣalāt."(1)

(1) Source: Abu Dawud.

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The Ṣalāt (observed) during Eclipses of the Sun (Ṣalātul Kusuf) and of the Moon (Ṣalātul Khusuf)

Rulings of Ṣalātul-Kusuf and Ṣalātul Khusuf

It is an emphatic Sunnah of the Prophet ﷺ, as evidenced from his ﷺ statement: "Indeed the sun and the moon are two signs among the numerous signs of Allah, they are eclipsed not as a sign of death of anyone or his birth. Thus, when you see (any of) this, then you should supplicate to Allah, say takbeer, observe Ṣalāt and give charity."(1)

Time for Ṣalātul-Kusuf and Ṣalātul-Khusuf

- The time for this Ṣalāt is from the start of either of the eclipses until it ends.
- The person who observes the Ṣalāt should complete it, even if the eclipse has finished; but he is not to repeat the Ṣalāt if he completes the Ṣalāt while the eclipse is still happening, instead all the Muslims should continue to supplicate and seek forgiveness from Allah.

(1) Agreed upon.

Description of Ṣalātul-Kusuf and Ṣalātul-Khusuf

It was reported on the authority of A'isha (may Allah be pleased with her) who said: "An eclipse of the sun occurred during the time of the Messenger of Allah ﷺ, so the Messenger of Allah ﷺ led people in Ṣalāt. He stood and remained standing for a long time, he then bowed for a long time, he then rose and stood for another long time, but not as long as the first standing. He bowed again for a long time, but it was also shorter than the first one, and then he prostrated and prolonged the prostration. He did in the second Rak'ah as he had done in the first. Thereafter he completed the Ṣalāt. By then, the sun (eclipse) had cleared. Following that, he delivered a khutbah (a sermon). He praised Allah and glorified him and then he said, "The sun and the moon are two signs among the numerous signs of Allah; they are not made to eclipse due to the death or life of anyone. Thus when you see the eclipses, supplicate unto Allah and say takbeer, offer Ṣalāt and give sadaqah."(2)

On this note, when an eclipse of the sun or the moon occurs: People are called to Ṣalāt by saying: "As-Ṣalātu Jami'ah". Meaning: "Come unto a congregational Ṣalāt".

When people are gathered, the imam leads them in a long two-raka'at prayer, reading aloud in both. He recites al-Fatiha and a long chapter in the first rak'ah, he then bows and prolongs the bowing.

(2) Source: Al-Bukhari.

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He rises saying "Sami'al-lahu liman hamidah. Rabbana walakal hamd." He then recites al-Fatiha and a long chapter, but not as long as in the first standing. He bows and prolongs the bowing, but not as long as the first. He then rises saying: "Sami'al-lahu liman hamidah., Rabbana walakal hamdu"... continuing with the pray. He then prostrates two long prostrations sitting in between both, without prolonging this sitting; he then rises from the second prostration saying the takbeer. He observes the second rak'ah like the first one, in standing, bowing and prostration, but not equal in length. He then sits to recite at-Tashahud and says at-Tasleem thereafter.

Recommended Acts of Ṣalātul-Kusuf and Ṣalātul-Khusuf

1. It should be performed in congregation, but it is still acceptable if it is observed individually.
2. It should be in the mosque and women should not be prevented from attending it.
3. The Ṣalāt should be prolonged by elongating its standing, bowing and prostrations, except if the eclipse clears (disappears during Ṣalāt), when it should be completed quickly.
4. The second rak'ah should be shorter than the first in the standing, bowing and prostration
5. The imam should give admonition to the people by reminding them about the power of Allah, explaining the wisdom behind the eclipse of the sun and the moon, and urging them to do good deeds and to avoid forbidden acts, all after the Ṣalāt.
6. To say several supplications, pleading with Allah, seeking forgiveness, giving charity and other good deeds, until Allah removes what has befallen the people.
7. It is permissible to raise both hands when supplicating during an eclipse of the sun. This is evidenced by the hadeeth of Abdur-Rahman bn Samrah ﷺ, who said: "Then I went to see the Prophet (I saw him) while he was standing praying (at the time of the eclipse of the sun), raising his hands."(1)

(1) Source: Muslim.

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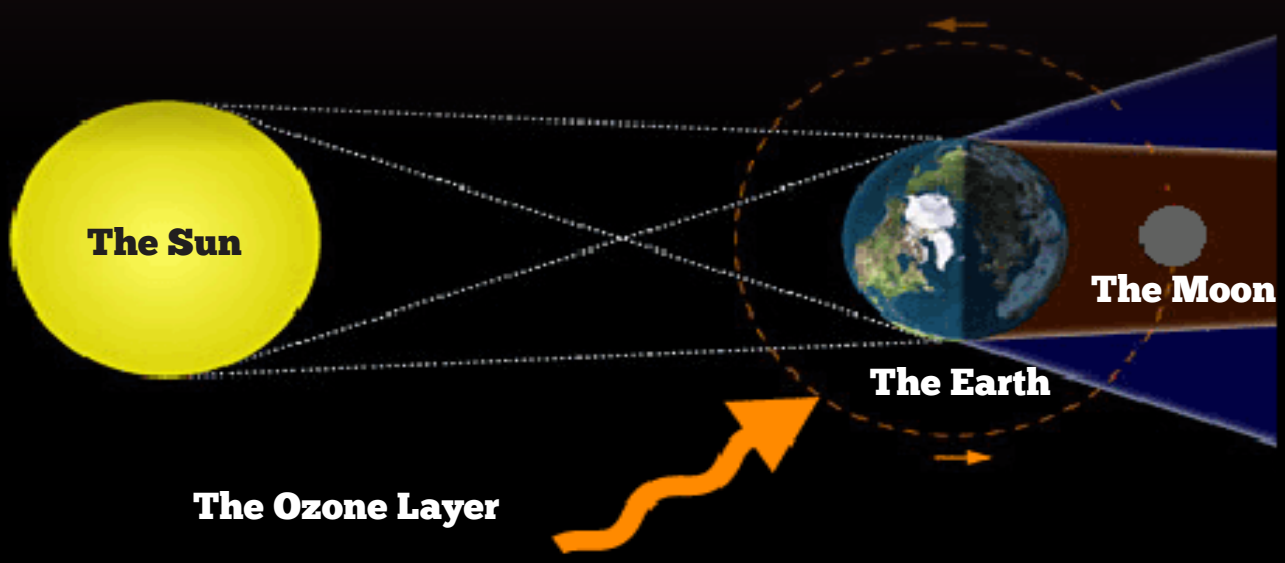
GUIDES AND DIRECTIVES

1. The Ṣalāt is not to be observed if the eclipse of the sun or the moon is known only after it has disappeared.
2. The modern scientific explanation for the cause of the eclipse of the moon or the sun does not nullify the fact that they are two signs among the numerous signs of Allah to cause fear and remind His servants of Allah's Power. It is therefore expected of a Muslim to be occupied with worship and pleading unto Allah, but not be occupied with gazing at and monitoring the eclipse of the moon and the sun. Abu Bakr ﷺ, narrated that: "The sun eclipsed during the time of the Messenger of Allah ﷺ and he came out dragging his cloak...," showing the great extent of his fear.
3. To catch a rak'ah of the Ṣalātul kusuf one has to catch the first bowing. Whoever misses the first bowing, but catches the second bowing, has missed the whole rak'ah. He is to re-offer this (the missed rak'ah) in the manner of Ṣalātul-Kusuf and Ṣalātul-Khusuf after the imam has made Tasleem.
4. Ṣalātul Kusuf can be observed even during the period in which observing Ṣalāt is prohibited.
5. It is not permissible to observe either Ṣalātul-Kusuf or Ṣalātul-Khusu by just hearing the news about it. One has to see it with ones eyes.

A Diagram Clarifying the Full Lunar Eclipse



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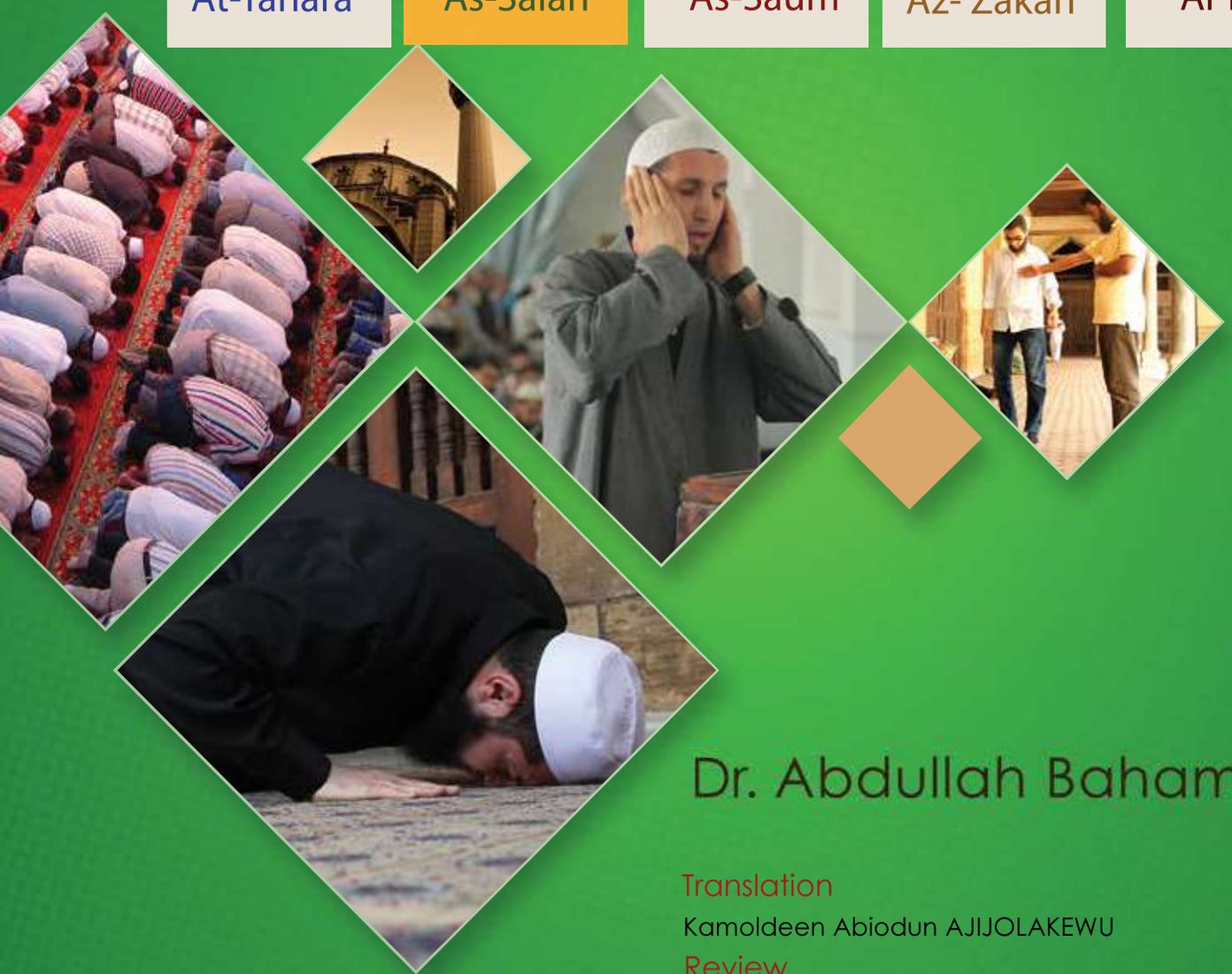

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salat al Eid (Al fitr and al Adha)

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18

Ṣalāt of the Two 'Eids (festivals)

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Ṣalāt of the Two 'Eids (festivals)

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Manifestations of the Festival

There are two festivals ('Eids) for the Muslims; 'Eidul-fitr (lesser 'Eid) observed after the month of Ramadan and 'eidul-aḍha (Greater 'Eid) observed after the day of 'Arafah. Allah has substituted all festivals observed in Jahiliyyah (the days of ignorance) and all other newly invented festivals with these two festivals. On the authority of Anas bn malik ﷺ, who said: "The people of the days of ignorance used to have two days in which they celebrate every year, but when the Prophet ﷺ arrived in Madinah, he said: "You used to have two days in which you celebrated, but Allah has substituted these with that which is better; the days of the lesser and greater 'Eid."(1) It is not permissible to celebrate or participate in the festivals of the unbelievers, since it (the festival) is the most obvious sign of any religion and the most obvious of its laws and ways (belief). Allah (the most High) says: "To each among you we have prescribed a law and a clear way" (Al-Maidah: 48)

Allah prescribed a prayer in the two Eids called Ṣalātul-'Eid (the Ṣalāt observed during the two festivals) which is one of the most important manifestations of Islam.

Rulings on the Two Festive Ṣalāts

It is a Farḍhu kifa'yah (a collective obligation); when enough people observe it, those not observing it are relieved of sin- even though the order given to attend the Ṣalāt is very emphatic. The Prophet ﷺ had ordered that it be observed, and indeed ordered that women, young or old, attend, such that menstruating women, even though they will not observe Ṣalāt, are mandated to attend. All these are as a result of the virtues of the Ṣalāt and due to the emphasis placed on it. The proofs for its obligation are as follows:

(1) Source: An-Nasai.

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1. Allah's statement: "Therefore, turn in Ṣalāt to your Lord and sacrifice (to Him only)." (Al-Kawthar: 2)
2. The Prophet ﷺ ordered that it be observed by men and women alike. Umm 'Atiyyah (may Allah be pleased with her) said: "The Messenger of Allah ﷺ ordered us to bring out the following during fiṭr and aḍha (lesser and greater 'Eids): the 'awa'tiq(1) (adolescent females), the huyyaḍh (menstruating women)(2) and possessors of al-khudur (virgin teenagers)(3). As for the menstruating women, they are to stay away from the Ṣalāt, but they should witness the blessings and prayers of the Muslims."(4)

The Time of the Two Festive Ṣalāts

The time for it starts from the time one can clearly see that the sun has risen above the horizon the measure of a spear. Its approximation is about twenty minutes after the sun has risen. Its time extends until the entrance of Dhuhr.

(1) The young woman as soon as she has reached puberty.
(2) Menstruating women.
(3) The virgin girl.
(4) Source: Al-Bukhari.

It is Sunnah to pray 'Eid Al-Adha early so that there will be more time to make the sacrifice; and to delay praying Eid Al-Fitr; so there will be more time to pay the Zakatul-Fitr.

Description of the Two Festive Ṣalāts

The two festive Ṣalāts consist of two raka'at with neither an Āḍhan nor Iqāmah, and with loud recitation in both. The manner is as follows:

1. After the initiating takbir and the invocation said at the start of the Ṣalāt, and before saying 'al-Isti'aaḍha' (seeking refuge) and recitation, the imam says seven takbirs.
2. Next he says 'al-Isti'aaḍha' and then 'Bismillahi-r Rahmaanir-Rahim'. Thereafter he proceeds with the recitation of Suratu al-Fatiha and a chapter thereafter. It is Sunnah to read al-A'la in the first raka'ah, after al-Fatiha, and al-Ghashiyah in the second, or Qaf in the first and al-Qamar in the second.
3. After the rising takbir (from the first rak'ah), he says five takbirs. The correct view is to not raise his hands for each takbir.

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4. In between the takbirs, he praises and glorifies Allah, and seeks blessings on the Prophet ﷺ.
5. After saying Tasleem, he mounts the pulpit and delivers two sermons, separating between each sermon by sitting for a short time.
6. The preacher delivers two sermons that suits the occasion of 'Eidul-fit , and he delivers two sermons for 'Eid Al-Adha about the rulings of sacrificial animals and what suits that occasion.

Where to Observe the Two Festive Ṣalāts

The Sunnah is to observe the two 'Eid Ṣalāts on a plain praying ground and not in the mosque. There is no harm however if it is observed inside a mosque, if the need arises.

Recommended Acts of the Two Festive Ṣalāts

1. A man beautifies himself by wearing his best clothes. Concerning women, they are One should go to the place of Ṣalāt without any adornment or finer , and they should not wear perfume.
2. The congregation is to arrive early and occupy the first rows
3. One should go to the praying ground through one path and return through another, on foot- if possible; on the authority of Ja'bir ﷺ,, who said: "The Prophet ﷺ used to return (after the Ṣalātul-'Eid) taking a different path (from that by which he went to the prayer)."(1)
4. To eat an odd number of dates (3 or 5 dates) before going to pray on the lesser 'Eid, and not to eat, if it is the greater 'Eid, until he returns.
5. It is preferable to delay the Ṣalāh of 'Eidul-fitr in order to allow for the distribution of zakaatul-fitr by the worshippers to whom it is due. As for the Ṣalāh of 'Eid Al-Adha, it should, however, be hastened.

Rulings of the Two 'Eids

1. It is improper to perform supererogatory prayer before or after Ṣalātul-'Eid, unless it is performed as Ṣalātu tahiyyatul Masjid (Ṣalāt for saluting the mosque) when entering the mosque.
2. It is recommended for those who missed Ṣalātul-'Eid, or some of it, to make it up by offering it in its manner; by praying two rak'ats with their Takbeer, or by making up what one missed of the prayer so that one completes two rak'ats, both in the manner the Ṣalātul-'Eid should be performed.
3. One should say the Takbeer throughout these days by saying: "Allahu-Akbar, Allahu-Akbar. La ila-ha ill-lal-lah. Allahu-Akbar, Allahu-Akbar. Wa-lilahill hamd" Meaning: "Allah is Greater (than all things), Allah is Greater (than all things), there is no god worthy of worship except Allah. Allah is Greater (than all things), Allah is Greater (than all things), and all praises are for Allah."

   It can also be said like this: "Allahu-Akbar, Allahu-Akbar, Allahu Akbaru Kabeera." Meaning: "Allah is Greater (than all things), Allah is Greater (than all things), Allah is the Greatest of All."
4. It is Sunnah for men to raise their voices in Takbeer, but women should say Takbeer in a low voice, as they are commanded to lower their voices.

(1) Source: Al-Bukhari.

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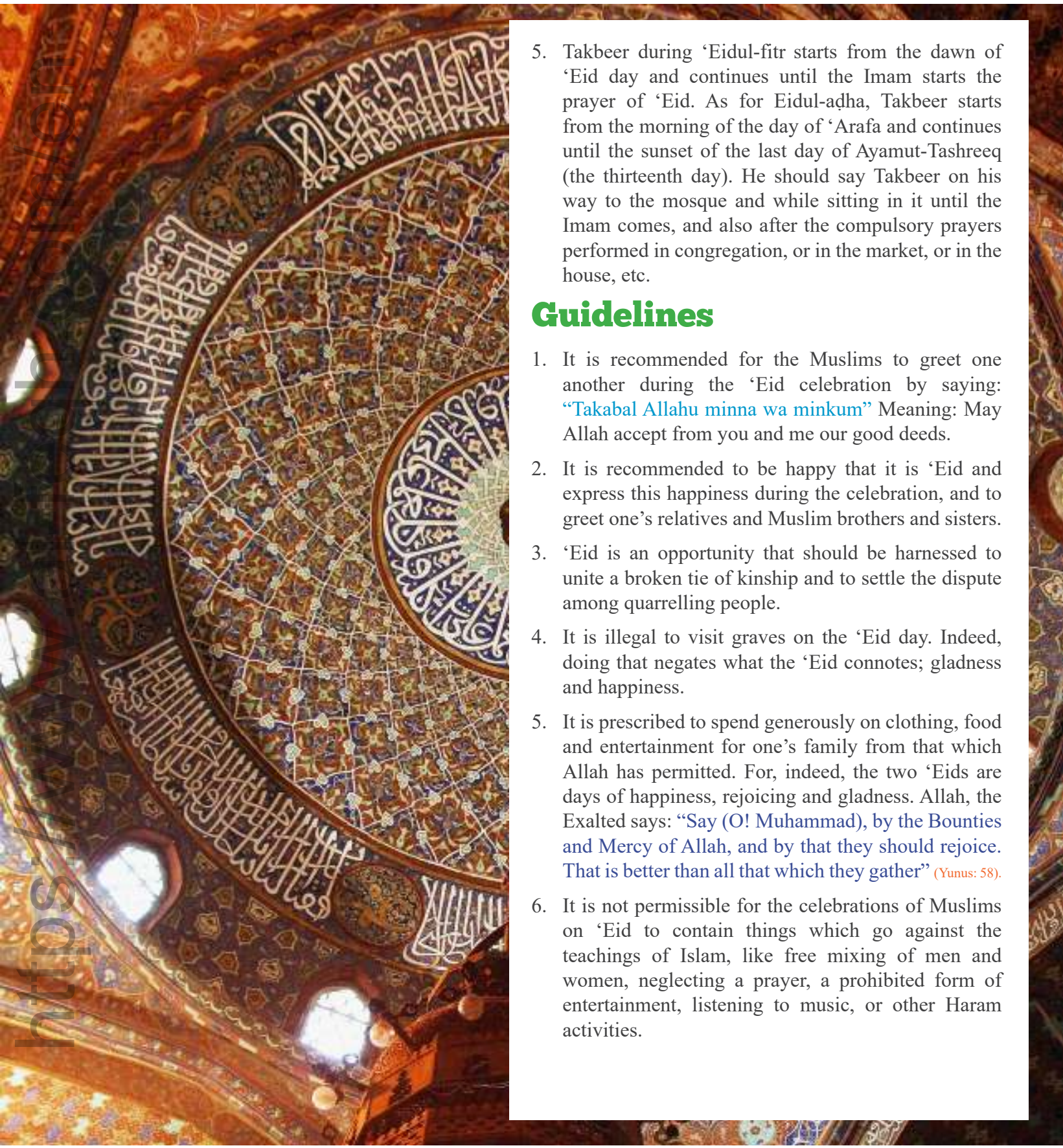


5. Takbeer during 'Eidul-fitr starts from the dawn of 'Eid day and continues until the Imam starts the prayer of 'Eid. As for Eidul-aḍha, Takbeer starts from the morning of the day of 'Arafa and continues until the sunset of the last day of Ayamut-Tashreeq (the thirteenth day). He should say Takbeer on his way to the mosque and while sitting in it until the Imam comes, and also after the compulsory prayers performed in congregation, or in the market, or in the house, etc.

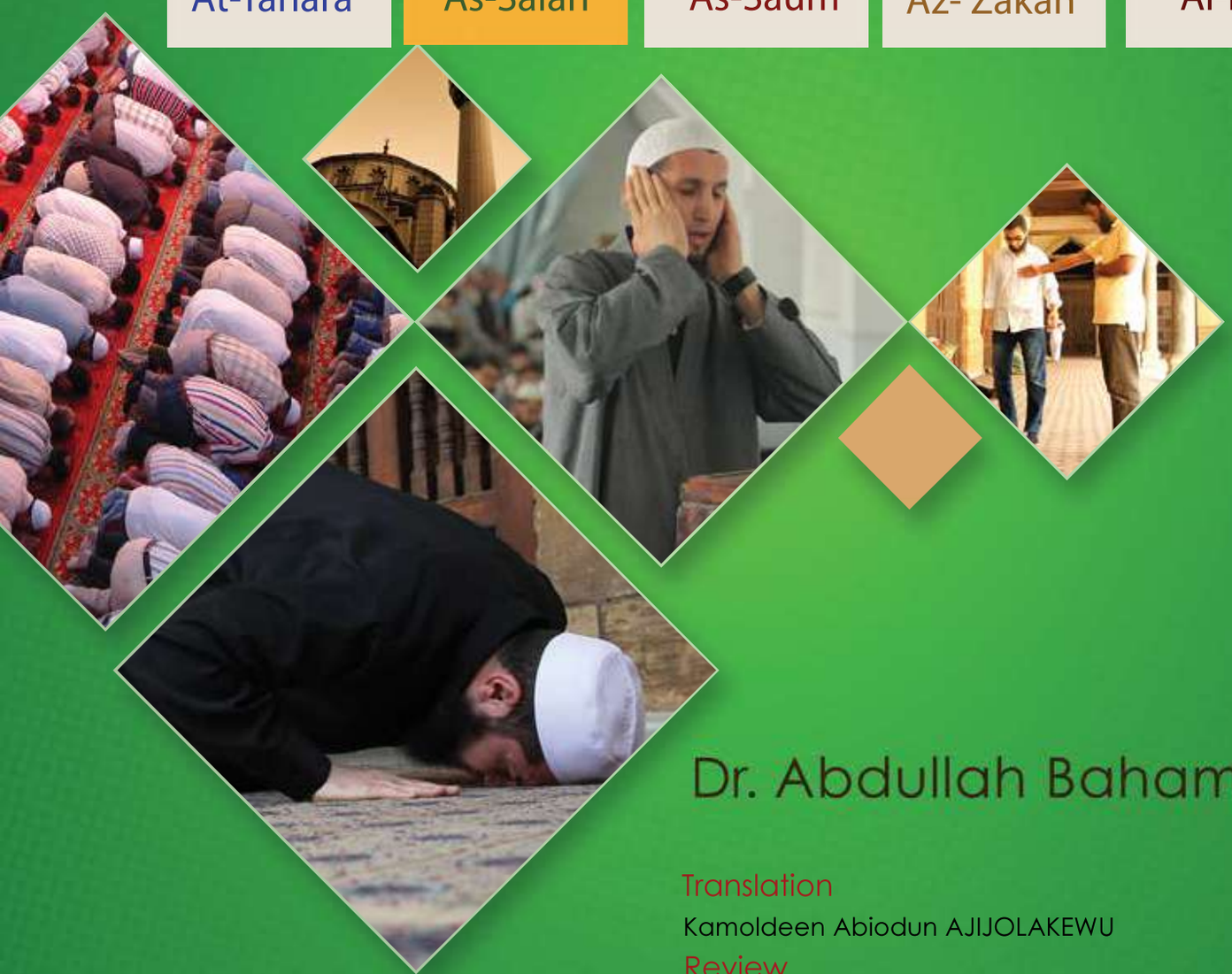
Guidelines

1. It is recommended for the Muslims to greet one another during the 'Eid celebration by saying: "Takabal Allahu minna wa minkum" Meaning: May Allah accept from you and me our good deeds.
2. It is recommended to be happy that it is 'Eid and express this happiness during the celebration, and to greet one's relatives and Muslim brothers and sisters.
3. 'Eid is an opportunity that should be harnessed to unite a broken tie of kinship and to settle the dispute among quarrelling people.
4. It is illegal to visit graves on the 'Eid day. Indeed, doing that negates what the 'Eid connotes; gladness and happiness.
5. It is prescribed to spend generously on clothing, food and entertainment for one's family from that which Allah has permitted. For, indeed, the two 'Eids are days of happiness, rejoicing and gladness. Allah, the Exalted says: "Say (O! Muhammad), by the Bounties and Mercy of Allah, and by that they should rejoice. That is better than all that which they gather" (Yunus: 58).
6. It is not permissible for the celebrations of Muslims on 'Eid to contain things which go against the teachings of Islam, like free mixing of men and women, neglecting a prayer, a prohibited form of entertainment, listening to music, or other Haram activities.

Illustrated Islamic Jurisprudence for the Acts of Worship

Simplifying and Teaching the Rules of Islam

At-Tahara | As-Salāh | As-Saum | Az- Zakah | Al-Hajj



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Salat Janaza (funeral prayers)

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19

The Funeral Prayer

Preparing the deceased

It is recommended to be present with someone exhibiting signs of death, to remind him of the statement: "La ilaha illa-l-lah." This is in accordance with the Prophet's ﷺ statement: "Instruct your deceased ones (terminally ill) to say "La ilaha illa-l-lah."[1]

Thus when he finally succumbs to death, his eyes should be closed. He should then be covered with a cloth, quickly shrouded and prepared for the funeral prayer, and finally buried

Ruling on bathing, shrouding and burying the deceased

Bathing, shrouding, carrying, praying over and burying the deceased is farḍh kifayah (a collective obligation); when enough people do this obligation, the remaining people are relieved of the sin of not performing it.

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Consoling the Family of the Deceased

Visiting the Graves

Prohibited Acts During Funeral Rites

(1) Source: Muslim.

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Rulings on Bathing the Deceased

1. It is important to choose, for the purpose of bathing the deceased, someone that is trusted, just and knowledgeable about the rulings of the funeral bath.
2. Priority is given to the person appointed or entrusted by the deceased (before his death), then the relatives according to their closeness, on the condition that such a person knows the rulings of the bath; otherwise a more knowledgeable person is chosen for the task.
3. A man bathes men and a woman bathes women, and any of a married couple can bathe the other. This is due to the Prophet's ﷺ statement to A'ishah (may Allah be pleased with her): "You would not be harmed if you were to die before me, as I would wash you, shroud you, pray over you and thereafter bury you."(1) A man or woman can bathe children below the age of seven; but it is forbidden for any Muslim – male or female – to bathe an unbeliever, carry his remains to the funeral, shroud or offer funeral prayer over him, even if this unbeliever is a close relative, such as his father.
4. A martyr who died during a battle is not to be bathed, shrouded or prayed on, but he should be buried in the clothes in which he died.
5. When an aborted fetus – a child that is born of its mother before complete formation, male or female– reaches four months, it is to be bathed, shrouded, prayed over and buried, because after four months it has become a human being.
6. The water used to wash the deceased's body must be pure and legitimate, and the deceased must be bathed in a covered place, just as the presence of anybody not having any business with the bathing process is to be prevented.

(1) Source: Ibn Majah.

How to bathe the deceased:

1. The deceased is placed on a bed for the bathing, then the parts of his body that should be concealed are covered with a cloth, over his clothes. His clothes are then removed. The deceased should be protected from the eyes (sights of people) by bathing him in a closed room or the like.
2. It is recommended for the person who bathes the deceased to wrap a piece of cloth over (i.e. cover) his hands during the procedure.
3. The person raises the deceased to a near sitting posture, he then massages and presses his stomach. Thereafter, he cleanses the private parts (frontal and the anus), thus removing any impurity that might be on either of them.

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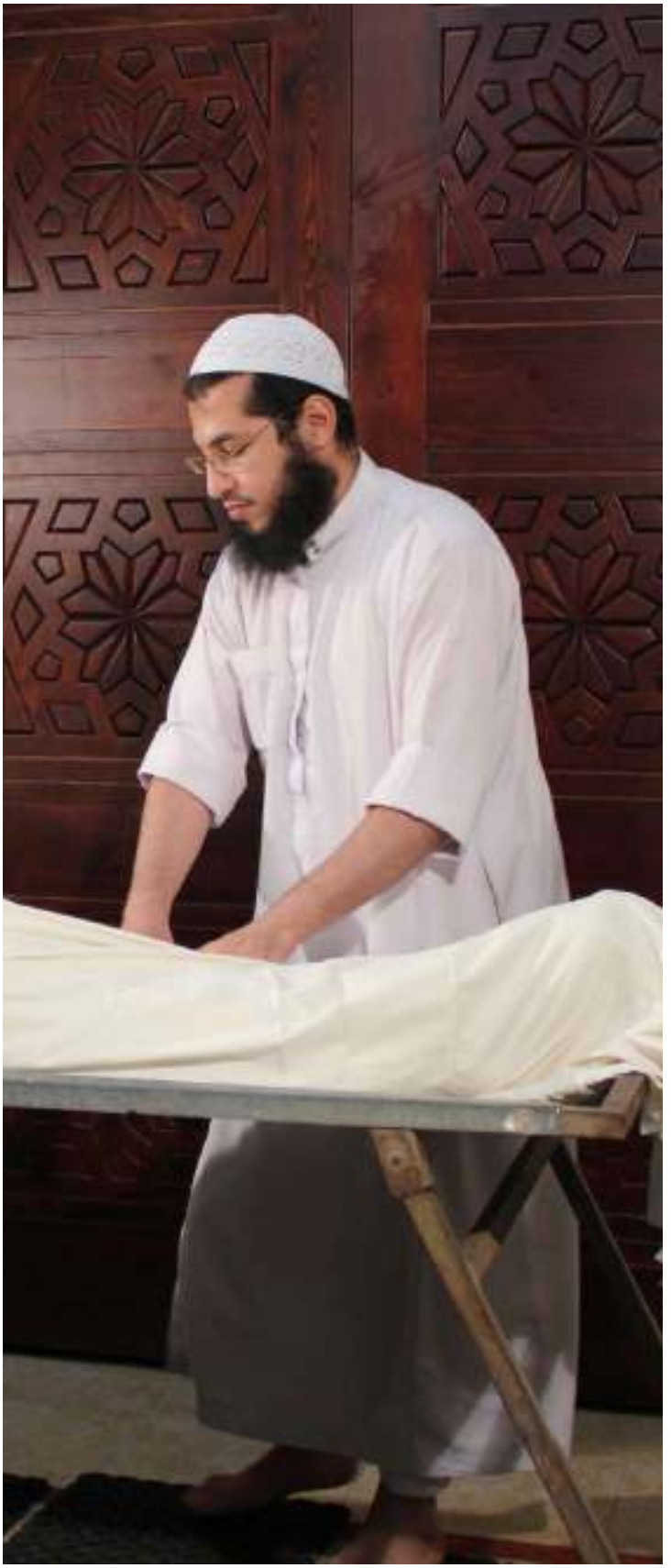
4. He makes the intention for the ritual bath and then says “Bismillah”.
5. He performs ablution for the deceased just like that for Ṣalāt; except for rinsing the mouth or putting water in the nose, where wiping over the mouth and nose suffices
6. The head of the deceased and his beard are washed with water containing sidr (Sidr is the name of a lotus tree; “sidr water” means the water to which sidr leaves have been added), soap or other things like them.
7. He washes the right side, followed by the left, then the rest of the body.
8. It is preferred to add camphor to the water for the last round of bathing.
9. The deceased is then dried.
10. The hair of the female is plaited and brought together behind her.



Notes

- The obligation is to wash once if cleanliness is achieved by that; but it is recommended to wash thrice, even if cleanliness is achieved (prior to the third round.)
- If bathing the deceased is difficult due to lack of water, or the corpse is mutilated as a result of fire etc., then a sand ablution (at-tayammum) is preformed for the deceased.
- It is recommended for he who bathes the deceased to take a ritual bath after bathing the deceased.

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The Deceased is Placed on the Special Bed Used for Washing Him.

The One Performing the Washing Wraps a Cloth Around His Hand.

The Head of the Deceased Being Raised

His Stomach Being Pressed

He Performs Wudu' for the Deceased like the Normal Wudu' for Salāh.

He Washes the Head and Beard of the Deceased with Water and Leaves of the Lotus Tree.

He Washes the Right side then the Left.

Drying the Deceased

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Shrouding the Deceased

1. The tradition (Sunnah) is to shroud males with three white wrappers made of cotton and of clothes that will not reveal or describe the body skin, covering the whole body, but with cloth that is not expensive.

   The female is shrouded in five pieces of clothing; a loin cloth, head veil, blouse and two wrappers. A male child is to be wrapped in one cloth but three clothes are permissible, while a female child is to be shrouded in a blouse and two wrappers.

2. The three wrappers are brought and these are scented with incense. This is due to the statement of the Prophet ﷺ: "When you scent the deceased(1), then make it odd."(2)

3. These wrappers are separated one above the other, placing in between them mixtures of scents such as amber, camphor, musk and others, except if the deceased is in a state of Ihram, as his cloth is not to be touched with either incense or perfume. This is due to the saying of the Prophet ﷺ: "Do not touch him (the man who died in Hajj) with perfume."(3)

Placing fragrant oil on the shrouds

(1) Perfume the shroud with incense
(2) Source: Ibn Hibban.
(3) Source: Al-Bukhari.

4. The deceased is placed lying on his back on these wrappers, then the top cloth is picked up from the left side, pulled over him and tucked under his right side, then the right portion is similarly tucked under his left. The second and third wrappers are treated in the same way. Thereafter the extra length of wrapper is pulled together above his head, and the shroud is bound with strips of cloth so that the wrappers won't fall apart. The strips are to be loosened during burial.

The corpse is placed on its back

5. The obligation is to cover the entire body of the deceased. However if what is available is a short cloth that is not sufficient to cover the whole body, then his head is covered and his feet are covered with idhkhir'(4) (a plant with a sweet scent). This is evidenced by Khabbab's ﷺ, statement when narrating about the shrouding of Mus'ab bn Umair ﷺ,: "The Prophet ﷺ ordered us to cover his head and to place on his feet some idhkhir."(5)

Covering the entire body

(4) A plant with a a fragrant odor.
(5) Source: Al-Bukhari.

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6. The person who dies while in a state of ihram (on pilgrimage) will be buried in his two-piece ihram garment and the head of a male pilgrim is not to be covered. The Prophet ﷺ said: "Wash him with water containing sidr, shroud him in a two-piece cloth, do not use al-'Anut[1] (a perfume) on him and do not veil his head[2], for he will be raised on the Resurrection Day while saying at-Talbiyah.[3]"[4]

The Funeral Prayer

The Pillars of the Funeral Prayer

1. Standing if possible.
2. Saying four takbeers.
3. Reciting suratu al-Fatiha.
4. Sending blessings upon the Prophet (may the peace and blessings of Allah be upon him.)
5. Praying for the deceased.
6. Performing the aforementioned in the stated sequence.
7. Saying at-Tasleem.

The Sunnahs of the Funeral Prayer

1. Saying "A'udhu billahi…" before recitation.
2. Supplicating for himself and other Muslims.
3. Reading silently.
4. Making several rows in the congregation, such as three or more.

(1) An oil which is mixed for the shrouds of the deceased.
(2) Do not cover his head.
(3) Saying: Labbaykallahumma Labbayk.
(4) Source: Al-Bukhari.

Description of the funeral Ṣalāt

In case the deceased is a man, the Imam stands at his head, but in case the deceased is a woman, he stands at the middle portion. The followers stand behind the Imam as in all prayers, then the Imam says four Takbeers as follows:

1. He says the first takbeer, and that is the initiating takbeer, followed by "Al-Isti'aḍha" and "Bismillahir-Rahamanir Raheem", but he does not say "al-Istiftah" (the invocation said when starting Ṣalāt), then he recites al-Fatihah.
2. He says the second takbeer and then sends blessings on the Prophet in the manner described in the last at-Tashahud.
3. He says the third takbeer, and then he prays for the deceased, himself and other Muslims. Some of the supplications include:

" Allahummaghfir lahu warhamhu wa 'aafihi wa'af 'anhu, wa akrim nuzulahu wa wassi' madkhalau waghsilhu bil maa' wathalji wal barad; wa naqqihi minal khataaya kama naqqaita-th-thawbal abyaḍa minad- danasi. Wa abdilhu daaran khairan min daarihi, wa ahlan khairan min ahlihi, wa zawjan khairan min zawjihi, wa adkhilhul jannata, wa a'idhu min 'adhaabilqabri [aw min 'adhaa bin-naar.]"[1]

Meaning: "Oh Allah, forgive him, have mercy on him, grant him respite and pardon him. Be generous to him in his abode, cause his entrance to be wide, and wash him with water, snow and albarad (ice). Cleanse him of his transgressions as you cleanse a white cloth of stains. Grant him an abode better than his abode, a family better than his family and a wife better than his wife. Take him into Paradise and protect him from the punishment of the grave [or from the punishment of Hellfire]"

If the deceased is a female, he changes the pronouns in the prayer to the feminine.

If the deceased is a baby or an aborted foetus[2], he is to say: "Allahummaj'alhu dhakharan liwaalidaihi, wa faraṭan[3] wa ajran wa shafee'an mujaaban. Allahumma thaqil bihi mowazeenahoma wa a'atham bihi ajorahoma wa alhiq-hu bisalihi salafi lamumineen wajalhu fi kafalati ibraheem waqihi birahmatika 'athaba aljaheem."[4] Meaning: "Oh Allah, make him a treasure for his parents, a forerunner, a cause of reward and an intercessor whose prayer is answered. Oh Allah, make this (loss) make their (the parents) scales heavy, and make their reward great, and make him be with the righteous believers. And make him under the care of Ibraheem, and protect him, due to Your Mercy, from the punishment of the hell fire."

4. He says the fourth takbeer and keeps mute for a while, thereafter, he says at-Tasleem only to hisright, or he says the usual two tasleems.

Carrying the Deceased, Taking the Body to the Grave, and Burying Him

After the funeral Ṣalāt has ended, it is Sunnah to hasten to carry the deceased to his grave. It is recommended for the people following the funeral procession to take part in carrying the deceased. Also, it is recommended for the person who places the deceased into his grave to say "Bismillahi wa 'ala millati rasulillahi."[5] Meaning: "In the name of Allah and on the path of the Messenger of Allah." Following that he places him in al-lahd[6] with the deceased's right side down on the earth and his face towards the Qiblah. Thereafter, he loosens the cloth strips binding the shroud, and then the open Lahd is covered with clay soil.

It is recommended for those in attendance to fill both palms with sand and pour it in the grave three times, then the grave is covered up completely with sand. The grave is mounded to the height of one hand span from the earth. Stones and smaller pebbles are placed on it and it is sprayed with water. There is no problem if, on either end or both ends of the grave, a boulder is placed so that it may serve as a sign.

(1) Source: Muslim.
(2) A miscarried baby.
(3) faraṭan means forerunner.
(4) Source: Al-Bukhari.
(5) Source: At-Tirmidhi.
(6) To first dig the grave down straight , in firm soil, then dig a pocke in the direction of the Qiblah in order to bury the deceased in it.

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Taking part in carrying the deceased

The Lahd Style Grave

He fills his hands with soil and throws it in the grave

A sign on the grave.

Consoling the Family of the Deceased

It is recommended to commiserate with the family of the deceased, as it helps to console their grieving hearts, alleviate their calamity and encourage them to be patient.

Furthermore condolences can be said in any form that conveys this meaning, e.g. "Lil-lahi maa akhath, wa lahu ma a'ata wa kullu shay'in 'andahu bi-ajalin musamma fal-tasbir wal-tah-tasib."(1) Meaning: "To Allah belongs what He takes and what He gives, and everything with Him is for an appointed time. So endure patiently, and expect the reward of Allah." Or "'AthamAllahu ajrak wa ahsana 'aza-ak wa ghufar limaytik." Meaning: "May Allah make your reward great, make your time of grief beneficial and forgive your deceased."

Women Participating in the Funeral Processions

It is unacceptable for women to follow the funeral procession. This is according to what was authentically narrated from Umm 'Aṭiyyah (may Allah be pleased with her), who said: "We have been prohibited from following the funeral procession, even though the prohibition was not emphatic."(1)

(1) Source: Al-Bukhari.

(1) Source: Al-Bukhari.

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Visiting the Graves

It is permissible for the men to visit graveyards with the intention of being reminded of the next life and to offer supplications for the deceased, as evidenced from the Prophet's ﷺ statement: "I (used to) forbid you from visiting the graves; (but now) do visit them, because such a visit reminds you of the Hereafter."[1]

Part of what has been reported of supplications during the visitation include: "Assalaamu 'alaekum dara qawmin mumineen, wa innā insha-Allahu bikum laahiqun."[2] Meaning: "Peace be unto you, O abode of the believers.. Indeed we, if Allah wills, shall surely join you."

Or: "Assalamu 'alā ahlid-diyāri minal mu'mineen wal muslimeen, wa yarhamullahul mustaqdimeen minnaa walmusta'khireen, wa inna insha Allahu bikum la lāhiqun."[3] Meaning: "Peace be unto the inhabitants of this residence from among the Mu'min and the Muslims. May Allah have Mercy upon those among us who left (this world) early and those who shall leave afterwards, and indeed we, if Allah wills, shall surely join you (after a while)."

Or: "As'alul-laha lanaa wa lakumul'aafiyah"[4] Meaning: "I ask Allah to grant us and you (a state of) well-being."

It is also permissible if he (the person visiting the graveyard) asks Allah to bless and forgive the dead people.

Prohibited Acts During Funeral Rites

1. Weeping, wailing[5], showing despondency and dissatisfaction with Allah's will and destiny. The Prophet ﷺ said: "If she who wails does not repent before her death, she will be raised on the Day of Resurrection and on her will be a garment of qatiran.[6]"[7]
2. Ripping of clothing, slapping the cheeks, screaming, and plucking the hair or shaving it. The Messenger of Allah ﷺ said: "The person that slaps the cheeks, rips the clothes or calls (to the ways and) in the manner of the era of ignorance, is not part of us."[8]
3. Lighting lanterns at the graves. On the authority of Ibn Abbas رضي الله عنهما, it has been reported that: "The Messenger of Allah ﷺ cursed females who visited graves, those who build mosques over graves and those who place lamps (suruj)[9] thereof."[10]

4. Sitting on the graves, plastering / painting it or building on it. On the authority of Ja'bir رضي الله عنهما, it has been reported that: "The Messenger of Allah ﷺ forbade (tajsees)[11] plastering of the grave, for it to be sat upon, and for anything to be built on it."[12]

(1) Source: Al-Bukhari.
(2) Source: Muslim.
(3) Source: Muslim.
(4) Source: Muslim.
(5) Mentioning the good attributes of the deceased while crying and shouting.
(6) A shirt from melted bronze.
(7) Source: Muslim.
(8) Source: Muslim.
(9) Lanterns.
(10) Source: At-Tirmidhi.
(11) To paint.
(12) Source: Muslim.

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5. Seeking blessings by invoking the grave, making circumambulation around it and invoking the deceased. All these are forms of shirk (association of partners with Allah), if one believes that these might benefit or harm him: Because nobody benefits or harms except Allah (the Most High). He said: "Say (O Muhammad ﷺ: "I possess no power over benefit or harm to myself, except as Allah wills." (Al-A'raf: 188)
6. Burying corpses inside a mosque, building mosques on graves. The Messenger of Allah ﷺ said: "Allah has cursed the Jews and Christians for making the graves of their Prophets as places of worship."(1)

It is not permissible to circumambulate graves.

Some Rulings Related to Funerals

1. Anyone who misses the funeral Ṣalāt may observe it over the deceased before or after the burial. This is according to what was recorded about the case of the woman who used to clean the mosque. The Prophet ﷺ offered the funeral Ṣalāt over her grave.(2)
2. It is recommended to prepare food for the deceased's family; because they (would) have been preoccupied by their calamity and thus be prevented from preparing their food. This is according to a report that someone died from among Ja'far's household, and then the Prophet ﷺ said: "Prepare food for the household of Ja'far, for they have been met with a matter which has preoccupied them."(3)

Preparing food for the family of the deceased.

3. Crying over the deceased without showing dissatisfaction (with Allah's decree), without raising one's voice and without weeping, is permissible. The Prophet ﷺ said when his son, Ibraheem, died: "Indeed, the eye weeps, the heart is saddened, but we do not say anything except that which our Lord is pleased with; indeed we are sad about your demise, O Ibraheem."(4) A martyr is buried in the clothes in which he was martyred, he will not be bathed nor will funeral Ṣalāt be observed over him. This is because it was established that the Prophet ﷺ ordered that the martyrs in the battle of Uhud be buried with their blood on them, and they were not bathed.(5)
4. When a pilgrim dies during Hajj or Umrah, he is bathed, but not perfumed; his head is not covered and the funeral Ṣalāt is observed over him. This is due to what was established concerning what the Prophet ﷺ said with regards to the man who died while on Hajj:

(1) Source: Al-Bukhari.
(2) Source: Al-Bukhari.
(3) Source: Abu Dawud.
(4) Source: Al-Bukhari.
(5) Source: Al-Bukhari.

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"Bathe him with water and sidr, shroud him in two clothes and do not perfume him nor cover his head, for he will be raised on the Day of Resurrection saying the talbiyah."(1)

(1) Source: Al-Bukhari.

The martyr is buried in his clothes.

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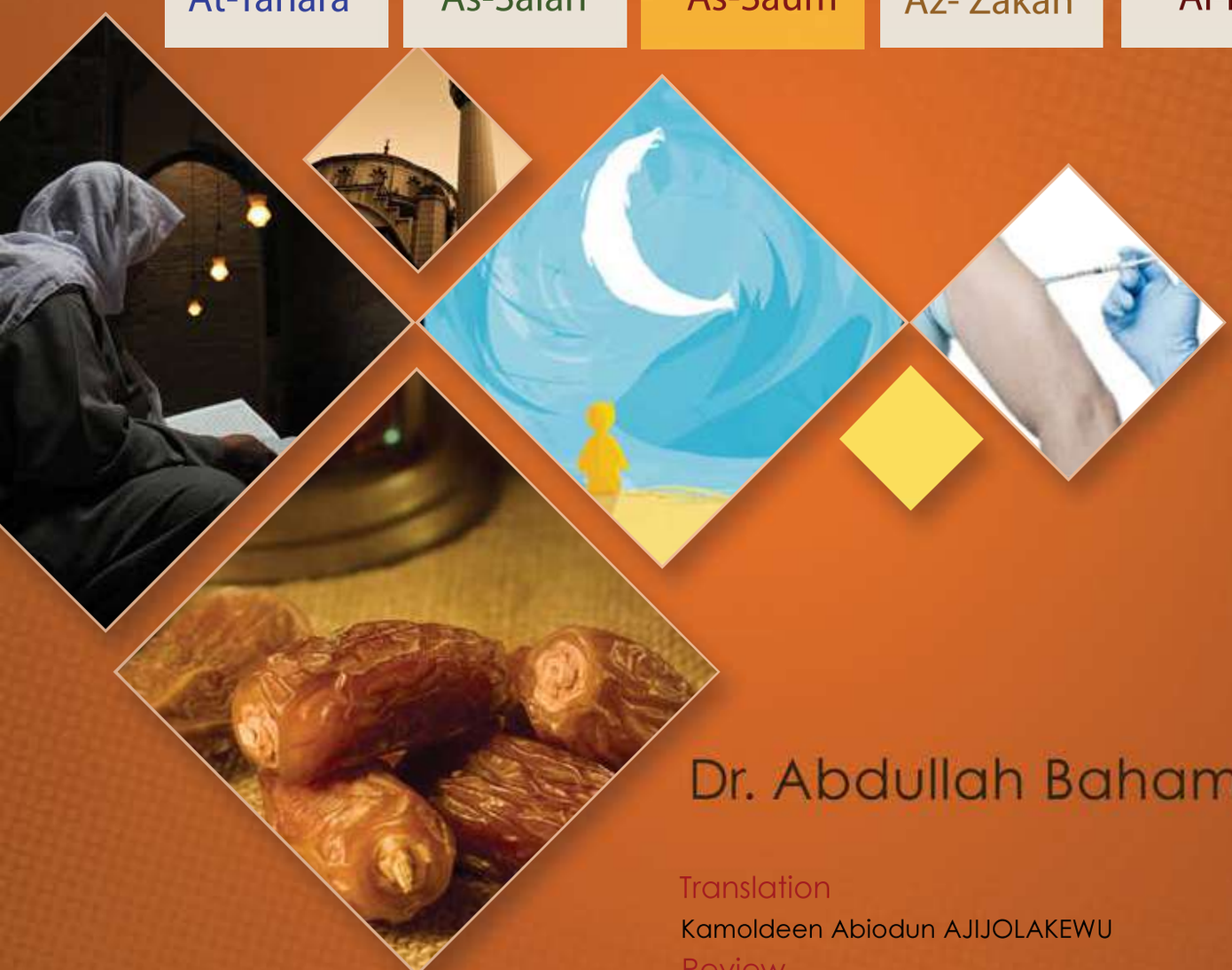
Simplifying and Teaching the Rules of Islam

At-Tahara | As-Salāh | As-Saum | Az- Zakah | Al-Hajj



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Fasting (sawm): Its Rulings and Merits

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Literal meaning:

To abstain from and avoid the consumption of a particular thing.

Fasting in the context of Shari'ah means:

To worship Allah by abstaining from the ingestion of food, drinks and sexual intercourse from dawn until sunset.

Merits of Fasting

"O you who believe! Observing As-Saum (fasting) is prescribed for you as it was prescribed for those before you, that you may be pious. [Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who fast with difficulty (e.g. an old man, etc.), they have (a choice either to fast) or to feed a Miskîn (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know. The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu-Akbar; Allâh is the Most Great) on seeing the crescent of the months of Ramadân and Shawwâl] for having guided you, so that you may be grateful to Him." (Al- Baqarah: 183-185)

Fasting has several magnified benefits and abundant rewards. In order to extol its position, Almighty has linked fasting to Himself. In a Qudsi hadith reported by Abu Hurayrah, the Prophet ﷺ said: "Indeed, every righteous deed by the son of Adam is rewarded from ten times to seven hundred times. However Allah Almighty says: 'Fasting is an exception. This is because it is for Me and I shall reward the one who fasts accordingly. He left his

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yearnings, wishes and food for My sake. …….. And, indeed, the change in odor (Al Khaloof) from his mouth is more pleasing to Allah than the fragrance of Musk (perfume)."[1]

Wisdom behind the Prescription of Fasting

1. To establish piety by submitting to the commandments of Allah and responding by willingly complying to His rulings. Allah Almighty says: "So that you may gain piety" (Al- Baqarah: 183).
2. To train the soul to be patient and to empower the mind over its whims.
3. To inculcate in every individual righteousness and compassion towards the needy and the less privileged, as when he feels hunger his mind would be softened, making him milder when assisting the less privileged.
4. To ease the body's system of its copious tasks and thus ensure a good and healthy bodily function.

Rulings on Fasting

Fasting, according to the prescription of Allah, is of two kinds:

1. Compulsory Fasting

This is also of two kinds:

a. Obligatory fasting which, from the beginning, Allah Almighty decreed as an obligation upon His servants. This is Fasting in the month of Ramadān, one of the five pillars of Islam

b. Obligatory fasting whose compulsion was due to or caused by the servant of Allah. Examples include fasting due to pledges or as a result of expiation for one's inequities.

2. Recommended Fasting

This includes all forms of Fasting recommended by Allah Almighty and/or His Messenger. Examples of this is fasting on Mondays and Thursdays, three days of every lunar month, on the tenth day of Muharram (first month of the Islamic calendar), the first ten days of Dhul Hijjah (the 12th month) and on the Day of 'Arafah (i.e. the 9th day of Dhul Hijjah).

Conditions for the Obligation of Fasting

1. Islam: Fasting is not compulsory on unbelievers.
2. Maturity: Fasting is not compulsory on children, but they may be ordered or encouraged to fast if they have the ability, so that they may become acquainted with it.
3. Sanity: Fasting is not compulsory on the insane.
4. Ability: Fasting is not compulsory on whosoever is too incapacitated to fast.

(1) Agreed upon.

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Fasting in the Month of Ramadān

Fasting in the month of Ramadān is a pillar of Islām and an obligation prescribed by Allah Almighty on His slaves. Allah, the Exalted, says: "O you who believe! Observing As-Saum (fasting) is prescribed for you as it was prescribed for those before you, that you may be pious." (Al- Baqarah: 183). The Prophet ﷺ also said: " Islām is built upon five pillars,"(1) and he mentioned fasting in the month of Ramadān.

Some of the Merits of Fasting in the Month of Ramadān

1. Fasting and standing up for prayers in the month of Ramadān result in forgiveness of previous sins. The Prophet ﷺ said: "Whoever Fasts the Month of Ramadān while he believes and expects rewards from Allah Almighty eimānan (i.e. believing in its reward) wahtisāban (i.e. sincerely and hoping to see the Face of his Lord), will have his past sins forgiven."(2) The Prophet ﷺ also said: "Whosoever stands for prayer in the month of Ramadān, while he believes and expects rewards from Allah (eimānan wahtisāban), will have his past sins forgiven."(3)
2. Whosoever stands in prayer during the Night of Majesty, will have his past sins forgiven. The Prophet ﷺ said: "Whosoever stands for prayer in the Night of Majesty, while he believes in and expects rewards from Allah Almighty, will have his past sins forgiven."(4)
3. Lesser Hajj performed during the month of Ramadān is equal in reward to that of those who performed Hajj with the Prophet ﷺ. The Prophet ﷺ said: "Lesser Hajj ('Umrah) performed during the month of Ramadān is equal in reward to that of those who performed Hajj with me."(5)
4. In the month of Ramadān the gates of Paradise are opened, the gates leading to Hell are closed, the shayāteen (devils) are chained and the minds are ready for righteous deeds. The Prophet, peace and blessings be upon him.) said: " When the month of Ramadān advances the gates of Heaven are opened, the gates leading to Hell are closed and the devils are chained."(6)

Therefore Muslims have to take the initiative to repent to Allah, abstain from committing abominable actions, and continuously approach Allah for His Mercy and bounties.

5. The month of Ramadān is the month of Al-Qur'an and it was revealed in it. Thus, it is necessary to read it (The Qur'an) frequently therein. Allah Almighty says: "The month of Ramadān in which was revealed the Qur'an, a guidance for mankind and a clear proof for the guidance and the criterion (between right and wrong)..."(Al-Baqarah: 185)
6. The month of Ramadān is a month of generosity, benevolence and charity. Ibn 'Abbas ﷺ said: "The Prophet ﷺ was the most generous of men and he was more generous in Ramadān. Indeed the Prophet ﷺ used to meet with Jibreel every year in the month Ramadān until the month ended, and the Prophet would read the Qur'an to him. Indeed the Prophet ﷺ was more generous and better in terms of good deeds when he met with Jibreel, more so than the blowing wind."(7)

(1) Source: Al-Bukhari.
(2) Agreed upon.
(3) Agreed upon.
(4) Agreed upon.
(5) Source: Muslim.
(6) Agreed upon.
(7) Agreed upon.

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That which Establishes the Commencement of Ramadān

The commencement of Ramadān is established by the sighting of the crescent. When the crescent is sighted after sunset on the twenty-ninth day of Sha'ban, it indeed indicates the commencement of Ramadān. However, if the crescent was not seen after the sunset on the eve of the thirtieth day, due to cloudy weather, or dust or smoke in the air, then Sha'ban will be counted up to thirty. The Prophet ﷺ said: "Fast when it (the crescent) is seen and break when it is seen, but when it is obscured from your sight, then complete the count up to thirty."[1]

Breaking Fast in Ramadān

Breaking fast in Ramadān is prohibited and it is one of the grave sins. Thus if anyone breaks his fast without a justifiable reason and refuses to repent sincerely to Allah, a complete year of fasting will not be accepted from him, even if he fasts it. This is due to the statement of the Prophet: "Whosoever breaks a day of fasting without a justifiable concession given to him by Allah Almighty, a year of fasting will not suffice as an expiation for him."[2] The punishment due to breaking fast is grave. On the authority of Abu Umāmah Al-Bāhilii who said, he heard the Prophet saying: "During[3] the course of my sleep two men came to me and held my upper arm, and we went to a rugged mountain. They asked me to climb it, but I told them I could not. They told me that they would make it easy for me. When I climbed the mountain and reached its middle, I heard loud voices. I asked, 'What are these voices?' They said, 'This is the howling[4] of the people of Hell.' Then I was taken [to another place], and I saw people hanging from their hamstrings[5], with the corners of their mouths torn[6] and dripping with blood. I asked, 'Who are these?' They said, 'The people who broke their fast before the proper time of breaking the fast[7].'"[8]

(1) Agreed upon.
(2) Source: Abu Dawud.
(3) Baynā: during the course.
(4) Uwa': screaming.
(5) A rāqeeb: tendons behind the feet.
(6) Ashdāquhum: Surrondings of their mouth.
(7) break their Fast before the time (the sun has set).
(8) Source: Ibn Hibban.

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The Manner of our Salaf (the Pious Predecessors) in Ramadān

Muhammad ﷺ was the example for the Salaf (the Pious Predecessors)

Ibn Al Qayyim (may Allah have mercy upon him) said, "… and among his guidance ﷺ in the month of Ramadān are: intensifying the worship of Allah Almighty; as Jibreel used to revise the Qur'an with him in Ramadān. And the Prophet ﷺ was the most generous of men and he was more generous in Ramadān, when he met with Jibreel, more so than a cool breeze. (1)

The Salaf (the Pious Predecessors) and the Qur'ān in Ramadān

It is recommended in the favored times, such as the month of Ramadan, especially the nights in which we search for Laylatul Qadr (the Night of Majesty), that we should increase the recitation of the Qur'an to obtain the benefit of this time in this month

On the first night of Ramadan, Imam Bukhari (may Allah have mercy upon him) used to gather his companions and lead them in the Prayer. He used to recite twenty verses in each rak'ah (i.e. a unit of prescribed movements and words followed by Muslims while offering prayers to Allah) and so forth until he finished the whole Qur'an. He also recited from half to one third of the Qur'an at the time before daybreak (Sohoor), so as to finish the entire Qur'an by the time he

(1) Zādul Ma'ād fi Hadī Khayril-'Ibād (2/30)

broke the fast every night. He used to say, "At each time of finishing the Qur'an, there is an accepted invocation that Allah will fulfill." (1)

It was narrated on the authority of Al-Shafe'y that he finished reciting the entire Qur'an sixty times in Ramadan, besides those recited in his prayers.(2)

The Salaf (the Pious Predecessors) and standing up at night for prayer in the month of Ramadan

It has been reported on the authority of Al Sa'eb Ibn Yazid, who said, "In the era of Oman Ibn Al-Khattab, they used to stand up at night for prayer in Ramadan praying twenty Rakat, and they used to recite about two hundred verses of Qur'an in a go(3). In the era of Othman Ibn Affan, they had to support themselves with canes because of the length of time they used to stand in prayer." (4)

It has been reported on the authority of Abdullah Ibn Abi Bakr, who said, "I heard my father saying: 'By the time we had finished our prayers in Ramadan, the servants would have to rush to prepare food in fear of the coming of Fajr.'"(5)

Nafi` reported that Ibn `Umar used to pray in his house during the month of Ramadan. When the people departed from the mosque, he would go off to the Prophet's Mosque with a flask of water. He would not leave the mosque again until after Fajr Prayer.(6)

(1) Sifat Al-Safwa (4/170).
(2) Sifat Al-Safwa (5/255).
(3) means the verses that are more than one hundred.
(4) Source: Al-Baihaqi in al-Sunnan Al-Kubra (2/699).
(5) Muwaṭṭa' Al-Imam Malik-Abdul Baqi (1/116).
(6) Source: Al-Baihaqi in al-Sunnan Al-Kubra (2/699).

Illustrated Islamic Jurisprudence for the Acts of Worship

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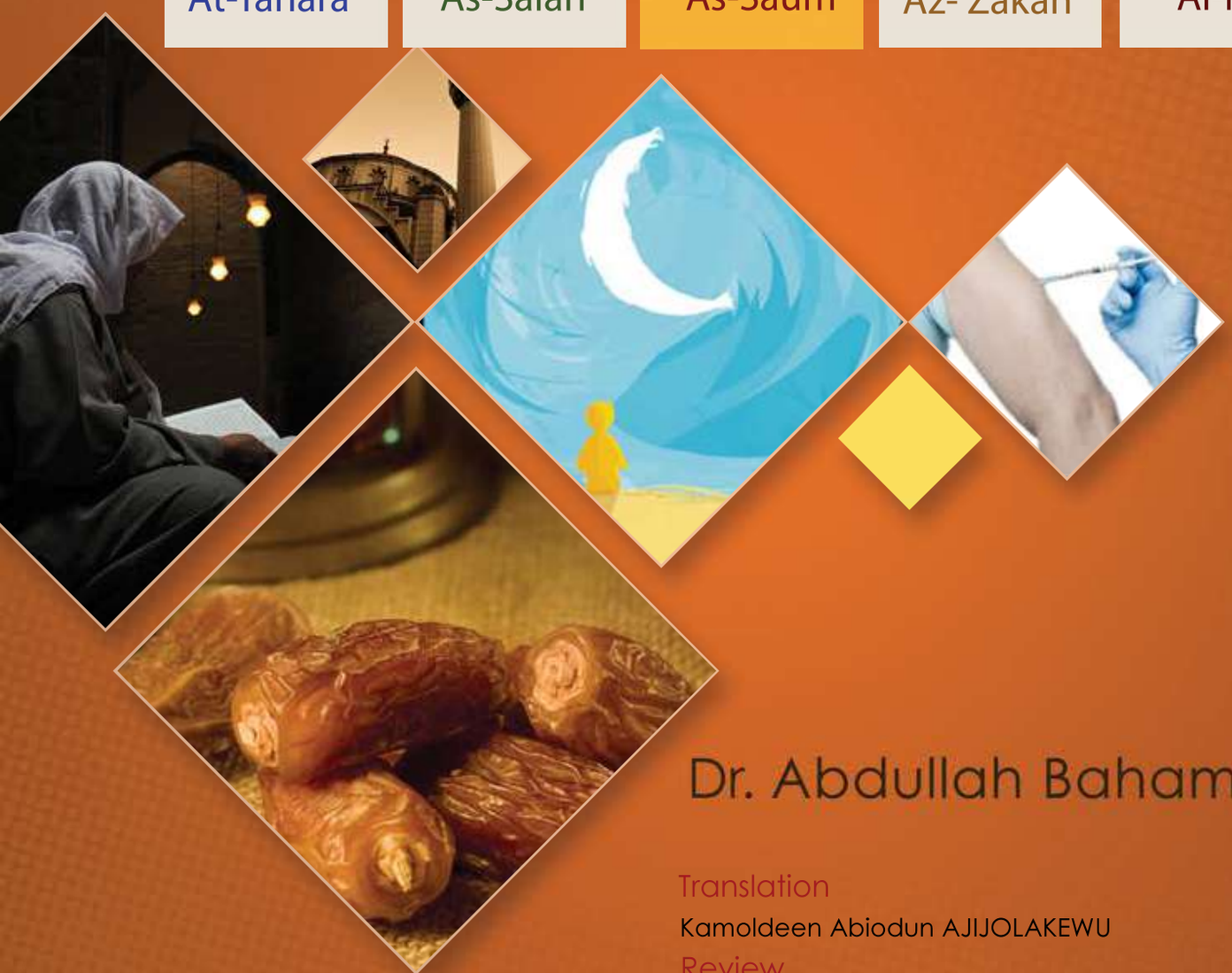

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The Pillars, the Permissible, Recommended and Abominable Acts of Fasting as well as its invalidators

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The Pillars, the Permissible, Recommended and Abominable Acts of Fasting as well as its invalidators

Contents

The Pillars, the Permissible, Recommended and Abominable Acts of fasting as well as its Invalidators

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Pillars of Fasting

First pillar: Abstention from everything that invalidates the fast from the dawn until sunset

Allah, the Exalted, says: "... and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (the darkness of the night), then complete your fast till the nightfall." (Al-Baqarah: 187)

'White and black thread', as used in the above verse imply, lightness of the day and darkness of the night respectively.

Second pillar: Making Intention

This implies that he who abstains from all forms of eating, drinking and other things that invalidate fasting, should do that with the sole aim of worshiping Allah Almighty alone. The Prophet ﷺ said: "Every action shall be judged according to intention, and behind every action by a man is a specific intentio ."[1]

(1) Agreed upon.

Intention for fasting

The intention for fasting should be made the night before dawn, if it is a compulsory fast. However this (making intention the night before dawn) is not mandatory if the fasting is supererogatory. Thus it is permissible to make an intention for supererogatory fasting during the day, if one has not previously done anything which nullifi s fasting. This is in accordance with the hadith narrated by 'Aishah, the mother of believers (may Allah be pleased with her): " The Prophetﷺ entered one day and said: 'Is there anything to eat?' We answered that there was not. Upon that, he (the Prophet) said: 'Hence, I am fasting.'"[1]

(1) Source: Muslim.

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Permissible Acts during Fasting

1. Bathing and sitting in a pool of water to cool oneself off.
2. Swallowing one's spit and mucus.
3. To taste food on the condition that none of it slips into the throat.
4. To smell the odor of any substance or fragrance of air fresheners.

The use of a chewing stick

It is permissible for someone who is fasting to use a chewing stick before and after noon, regardless of whether the chewing stick is wet or dry. However, he should be careful when using a wet chewing stick not to allow pieces of it to slip into his throat, because by that his fast would become invalidated.

Recommended Acts during Fasting

1. Eating Sahoor (the pre-dawn meal) and delaying it up to as close to dawn as possible.

The Prophet ﷺ said: "Eat the pre-dawn meal, for indeed, there are blessings in having the pre-dawn meal."[1]. Any amount of food, even a sip of water, is sufficient as a pre-dawn meal. This is in accordance with the Hadith of the Noble Prophet ﷺ where he said: "The pre-dawn meal is a blessing, so do not forsake it, even if anyone of you will drink just a sip of water. Indeed, Allah Almighty and His angels pray for those who have the pre-dawn meal."[2]

It is recommended to delay the pre-dawn meal. It is reported from Zayd ibn Thābit ﷺ who said: "We had the pre-dawn meal with the Prophet ﷺ one day and we left (from the sitting) for Salāh." Anas ibn Mālik said: "What range of time was between both (your meal and Salāh)?" He said: "Up to the span of reading 50 verses (of the Noble Qur'an)."[3]

2. Hastening to break his fast.

It is recommended for one who is fasting to hasten the breaking of his fast whenever he is sure the sun has set. The Prophet ﷺ said: "People will not cease to be in blessings whenever they hasten breaking their fast."[4] Likewise, it is recommended to have one's iftar (meal taken when breaking one's fast) first with fresh dates, or dry dates in the absence of fresh dates. It is also recommended to eat an odd number of the dates. Anas ibn Mālik ﷺ said: "The Prophet used to break his fast on fresh dates before the Aṣ-Ṣalāh (the prayer), but if not fresh dates, then dry dates, otherwise he would drink (hassa)[5] sips of water."[6] If despite all efforts one finds none of these, and if he intends to break his fast - that will suffice

(1) Agreed upon.
(2) Source: Ahmad.
(3) Agreed upon.
(4) Source: Abu Dawud.
(5) Hasā: he drank.
(6) Source: Tirmidhi .

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Drinking while adhan (call to prayer) is being announced

If one hears the call to prayer whilst drinking, he is permitted to continue drinking until he finishes. On the authority of Abu Hurayra ﷺ, the Prophet ﷺ said: " If any of you hears the call to prayer while his container (cup of water) is in his hand, he should not drop it until he satisfies his need from it. [1].

The scholars explained that this Hadith applies to the one who has doubts regarding the appearance of dawn. However, if he is certain of the appearance of dawn, then he should not eat nor drink. If he does so, especially after making sure of the appearance of dawn, then his fast is invalid, and it is mandatory upon him to pay back such a fast.

(1) Source: Abu Dawud.

3. Supplication when breaking one's fast.

It was established that the Prophet ﷺ would say, when breaking his fast: "The thirst has gone and the veins have been moistened and the reward is established, by the Grace of Allah Almighty."[1] The Prophet ﷺ also said: "Indeed for everyone who fasts, at the time of breaking (fast there) is a prayer that will never be rejected."[2]

Whoever breaks his Fast by mistake

If anyone mistakenly eats before sunset or after dawn, and then it becomes clear to him that it was a wrong perception on his part, it is not mandatory upon him to pay back such a fast. This is because Allah, the Exalted, says: "...and there is no sin on you concerning that which you make a mistake, except in regard to what your hearts deliberately intended, And Allah is Ever Oft- Forgiving, Most Merciful." (Al- Ahzab: 5). The Prophet ﷺ also said: "Allah Almighty has relieved my nation of the sins they commit as a result of mistakes, forgetfulness and that which they were forced to do." [1]

(1) Reported by Ibn Mājah.

4. Avoidance of vain talk and obscenity.

The Prophet ﷺ said: "On the day when any of you fasts, he should not utter vain talk (Ar-Rafath)[3] and should not fight nor shout[4]. If anyone abuses or fights him, he should say: I am fasting " [5]

The Prophet ﷺ also said: "For those who do not abandon false speech and false acts, Allah has no need for them to abandon their food and drink."[6]

(1) Source: Abu Dawud.
(2) Source: Ibn Majah.

(3) Ar-Rafath: indecent talk or obscenities. It is also used for sexual intercourse and/or foreplay.
(4) As-sakhb: to fight o shout over one another.
(5) Agreed upon.
(6) Source: Abu-Dawud.

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5. Intensify the worship of Allah Almighty.

By reciting from Al-Qur'an, remembrance of Allah Almighty, standing up at night for prayer, standing up in the Night of Majesty, observing the daily supererogatory Salāh, giving charity, striving relentlessly on the righteous path, providing meals for others who are fasting to break their fast with and by performing lesser Hajj. Righteous deeds in Ramadān are rewarded in manifolds. Ibn 'Abbas ﷺ reported that the Prophet ﷺ was the most generous of men and he was more generous in Ramadān at the time Jibreel met with him, which happened to be every night of Ramadān, and revised the Qur'an with him. Indeed the Prophet ﷺ was more generous when he met with Jibreel, more so than a blowing breeze." [1]

6. Striving to worship, especially in the last ten days of Ramadān

'A'ishah (may Allah be pleased with her) said: "When the last ten days (of Ramadan) would come, the Prophet ﷺ would exert himself and tighten his Izaar [2] (waistcloth), spend his night in worship, and wake his family [3] (at night)."[4]

Abominable Acts during Fasting

1. Excessiveness in mouth rinsing and sniffing water through the nose during ablution.

This is due to the fear of allowing water to slip into his throat. The Prophet ﷺ said: "... and over draw water (during sniffing in of water in ablution) except when you are fasting. [5]

2. Lustful kissing.

Kissing is discouraged for one who is fasting if he fears the possibility of ejaculation or imminence of sexual urge. It is also necessary for him to avoid anything that invokes his sexual urge. However, if he is sure of his ability to control his urge from invalidating his fast, then he is permitted to kiss. 'A'ishah (may Allah be pleased with her) reported: "The Prophet ﷺ used to hug and kiss her while he was fasting. Furthermore he is the best of you, who controls his urge.[6]"[7] This is why hugging is disliked between the youth, but not for an old man. On the authority of Abu Hurayrah who said: "A man asked the Prophet ﷺ concerning a man hugging (his wife) when he is fasting and he allowed him, but he disapproved of the same for another man who asked him on another occasion. Then it became clear that the one he permitted was an old man and the one he disapproved of was a youth."[8]

(1) Source: Bukhari.
(2) 'Tighten his Mi'zar' is a metaphor that signifies his striving to worship mo e than usual. It is said that it is one of the most suitable metaphors concerning keeping away from women and leaving sexual intercourse. Mi'zar or Izaar is the waistcloth.
(3) Wakes his family: To wake them up and prompt them to worship.
(4) Source: Bukhari.
(5) Source: Abu Dawud.
(6) Irbahu: Means his need of it.
(7) Agreed upon.
(8) Source: Abu Dawud.

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Things that Invalidate the Fast

1. Deliberate eating and / or drinking in the day during Ramadān

Allah Almighty says: "... and eat and drink until the white thread (light) of dawn appears to you distinct from the black (darkness of night), then complete the fast till the night falls..." (Al-Baqarah: 187)

Breaking fast due to nature of work

For example, workers in bakeries or tedious and demanding jobs; such people are not exempted from fasting. This is because fasting is mandatory upon them, just like it is upon others.

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Important notes:

- Whosoever eats or drinks inadvertently, his fast is authentic and acceptable. However, it is compulsory on him to stop further consumption whenever he remembers. The Prophet ﷺ said: "Whoever eats or drinks forgetfully while fasting should complete his fast, for it is Allah who has fed him and provided for him what he drank."(1)

- Fasting is invalidated by anything which reaches the throat through the mouth or nose; denoting anything which has the meaning of food and drink. An example is an intravenous injection of nutrients. However, if it is a curative injection, such as a penicillin injection, it does not invalidate one's fast, because it is neither regarded as a form of food, drink, nor their derivatives.

Penicillin injections do not invalidate fasting.

Nutritious medications invalidate fasting.

- There are also some other things, like inhalers or other medical variants for the asthmatics that are needed for special conditions, that do not invalidate one's fast.

- The use of eye liner, eye and ear drops or their variants do not invalidate one's fast, this is because there is no evidence that establishes that fasting is invalidated by any of these. Moreover, eyes are not a usual path for food and drinks. This is also applicable to ear and nose drops; except that it is important to be careful with the nose drops, due to the restrictions by the Prophet ﷺ concerning excesses when the one who fasts sniffs in water (during ablution), as the nose is a clear path to the stomach.

The use of eye liner does not invalidate fasting.

Smoking invalidates fasting

- If he who fasts takes or consumes a non-edible item, or harmful things such as cigarettes, his fasting is invalidated. This is because it is consumed through the usual path of food intake (the mouth), and also because it is a variant of eating and drinking.

- Fasting is not invalidated by things which cannot be prevented. These include the smoke or dust on the road and food leftovers which are attached to the teeth.

(1) Source: Muslim.

Inhalers for asthmatics do not invalidate fasting.

Traces of food in the mouth do not invalidate fasting

2. Sexual intercourse

Allah Almighty says: ""it is permissible for you to go into [Ar-Rafathu (have sexual intercourse with)] your wives, in the night of fasting." (Al-Baqarah: 187). So anyone who had intercourse while he was fasting, would then have invalidated his fast; and he is thus required to pay back that day (in which his fast was invalidated). In addition, he must expiate by setting a slave free. On his inability to do that, he is required to do either of the following in the order listed: Fast two consecutive months or feed sixty needy people. This is in accordance with the hadith authentically narrated by Abu Hurayrah. He said : "A man came to the Prophet ﷺ and said: 'I am destroyed.' The Prophet replied: 'What is wrong with you.' The man said:'I had intercourse with my wife during Ramadān (fasting).' The Prophet asked: "Are you able to free a slave?' The man answered: 'No.' The Prophet then asked: 'Are you capable of fasting for two consecutive months?' The man answered 'No.' The Prophet asked further: 'Are you capable of feeding sixty needy?' He said: 'No.' On that the Prophet ﷺ asked him to sit down, and he sat. After a short while, a large weighing container (Al'Araqu)(1) full of dates was brought as a gift to the Prophet ﷺ. The Prophet gave it to him and said: 'Make charity with this.' The man replied: 'Do I give charity to whom is poorer than me and my family?' Upon that the Prophet ﷺ laughed so hard that his molars were seen. Then the Prophet said: 'Feed your family with it.'"(2)

This is the sequence of expiation (Kaffarah). It is not correct to feed the sixty needy people if one is able to fast; it is just as wrong to fast if one is capable of manumitting a slave. It is also mandatory on the woman to pay expiation accordingly, if she lures her husband or she responds willingly to his urge. However, if she was forced, the fast is invalidated but she will only pay back that day in which her fasting was invalidated; without any other expiation.

Pertaining to the meaning of sexual intercourse:

- Ejaculation of semen willingly; if the fasting person ejaculated willingly when kissing his wife, touching her, by masturbation, or otherwise, his fasting is then invalidated; because that is a desire that contradicts the act of fasting and therefore he has to make up the day without expiation; since expiation is only required when actual sexual intercourse takes place, for the text mentions that in particular.

- If he caresses his wife, touches her, or has thoughts and only discharges madhy (pre-seminal fluid), then his fasting is valid; since there is no text that proves that fasting is invalidated by madhiy.

- If a fasting person sleeps and has a wet dream, or ejaculates without desire, because of sickness, that does not invalidate the fast; because he did not willingly choose to ejaculate.

- If he wakes up in Junub (ritual impurity related to sexual discharge), as a result of having intercourse or a wet dream before Fajr, then his fasting is valid. He only has to perform ghusl (ritual bath following major ritual impurity) to perform sobh salah in Jama'a (congregation in the masjid); since it is authenticated that A'ishah (may Allah be pleased with her) narrated that at times Allah's Messenger used to get up at Fajr in the state of Janaba (ritual impurity) after having sexual relations with his wives. He would then take a bath and observe Saum (fast).

3. Intentional vomiting

Definition: The throwing up of whatever is in the stomach of food or drink voluntarily through the mouth. If, however, he is overtaken by his desire to vomit and he throws up involuntarily, then his fasting is still valid. The Prophet ﷺ said: " Whoever vomits involuntarily does not have to make up for the fast, but whoever vomits deliberately, let him make up for the fast."

(1) Al-'Araqu (a large weighing container) .
(2) Agreed upon.

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4. Discharge of blood of hayd (menstruation) and nefas (post-natal bleeding)

When a woman sees the blood of hayd or nefas – even at the last moment before sunset – she must break her fast and make up for the day.

Benefit

The majority of the scholars are of the opinion that hijama (cupping) (drawing of blood from the body using a special tool) does not invalidate fasting; since the Prophet ﷺ underwent hijama while he was fasting. On the Authority of Abi Sa'eed Al-Khodri ﷺ, who said: "The Messenger of Allah ﷺ validated kissing and hijama for the fasting person." However, it is disliked because of weakness, for Anas ibn Malik ﷺ was asked: "Did you use to dislike hijama for the fasting person?" He replied, "No, except for the reason of one becoming weak."

Bleeding from a cut, from extracting a tooth, having a nosebleed, or through the drawing of blood for sample taking or donating blood does not invalidate one's fast.

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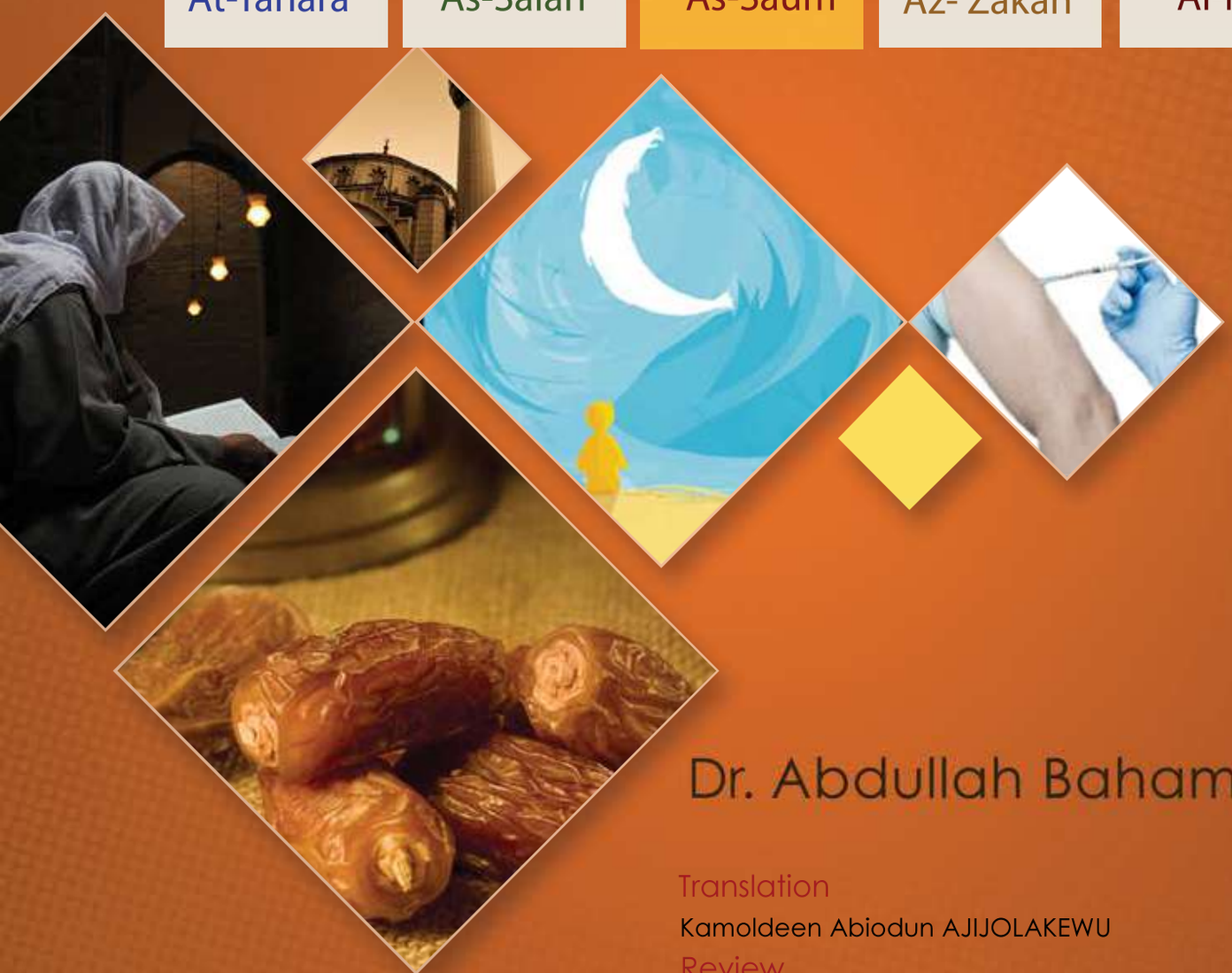

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Review

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Permissible Reasons for Breaking fasting during Ramadan and Paying Back Missed Fasts

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3

Permissible Reasons for Breaking Fast in Ramadān and Paying Back Missed Fasts

Contents

Permissible Reasons for Breaking Fast in Ramadān and Paying Back Missed Fasts

Permissible Reasons for Breaking Fast in Ramaḍān

Paying Back Missed Fasts

Permissible Reasons for Breaking Fast in Ramaḍān

1. Sickness

It is permissible for the sick to break fast in Ramadān. Allah Almighty says: "... but if any of you is ill or on a journey, the same number of days (should be made up) from other days" (Al-Baqarah : 184). The sickness that permits the breaking of fast is the one that causes or leads to a more serious pain, if the sick were to fast.

Breaking of fast by the sick

If the sick breaks his fast, but the sickness is a form that recovery from it is expected, then it is mandatory on him to pay back the missed days. Allah Almighty says: "... but if any of you is ill or on a journey, the same number of days (should be made up after recovery) from other days." (Al-Baqarah : 184)

If the sickness is, however, a form of such that recovery is not expected, for instance a terminal disease or an old man or woman that is permanently incapable of fasting, then such should feed one poor person, for every day missed, with half a Saa'[1] of rice or any other common food in the community.

(1) A saa' is a four handful measure of an average man. A saa' is approximately two and a quarter kilograms (2.25 kg), thus the feeding on each day will be approximately 1 kilogram and 25 grams (1025 grams).

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2. Traveling

It is permissible for a traveler in the month of Ramadān to break his fast, and it is compulsory on him to pay back the missed days. Allah Almighty says: "... but if any of you is ill or on a journey, the same number of days (should be made up) from other days." (Al-Baqarah : 184). The same distance that permits Al-Qasr (reduction of the number of prostrations in prayers) (Salāt) also permits the breaking of fast, provided it is known as traveling according to the customs of the people and it is a permissible form of traveling. If, however, it is a form of sinful traveling or a traveling done in order to be free from fasting, then it will be prohibited for him to break his fast.

However, if a traveler decides to fast, it will be valid. This is due to the hadeeth reported by Anas ibn Mālik who said: "We used to travel (during fasting) with the Prophet ﷺ, and those of us who fasted neither abused nor looked down upon those who broke their fast, nor did those who broke their fast look down upon those who fasted."(1) However, this permission is upon the condition that fasting is not a burden on him nor a cause of pain for him. If it is, then it will be better for him not to fast. This is because the Prophet ﷺ in one of his journeys, saw a man whose fasting had become burdensome upon him (had been severely weakened) due to the severe heat, and as such people had gathered around him. Thereupon, the Prophet said: "Fasting while on a journey is not part of righteousness."(2)

3. Pregnancy and Breastfeeding

A pregnant or breastfeeding woman who fears there would be a burden on herself if she fasted may break her fast, and she must pay it back, just like the sick.

The Prophet ﷺ said: "Allah Almighty has relieved the traveler of fasting and some parts of Salāh (daily prayers), and He relieved the pregnant and the breastfeeding woman of fasting."(3) However, if she fears the burden on only her child or fetus, then she must pay the missed fasts back and feed one poor person for every missed day. Ibn 'Abbas said: "As for the pregnant and breastfeeding women, if they fear the burden of fasting on their children, then they must pay it back (the missed fasts) and feed one poor person for every missed day."(4)

4. Menstrual and Post-Partum Bleeding

But a woman who menstruates or has post-natal bleeding is obligated to break her fast, as it is prohibited for her to fast. If, however, she does fast, it will not be valid; and she will still have to pay back the equivalent fasts for the period she missed. When 'Aisha (may Allah be pleased with her) was asked why a menstruating woman pays back the missed fast, but not the missed prayers, she said: "That (i.e. post natal and menstrual bleeding) used to befall us and we were ordered to pay back missed fasts, but not missed Salāh (prayers)."(5)

(1) Source: Bukhari.
(2) Source: Tirmidhi.
(3) Source: Bukhari.
(4) Source: Abu Dawud.
(5) Agreed upon.

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Paying Back Missed Fasts

- If a Muslim misses a day of fasting in Ramadan without a valid excuse, he must repent to Allah and seek His forgiveness; because the offense is great, and this is a grave abominable act. He must also in addition to repentance and seeking forgiveness, make up for the day(s) he did not fast after Ramadan. Here it is a necessity to make up for the day(s) immediately after Ramadan according to the most correct opinion of scholars, because he did not have a license to break his fast in the first place and he should have fasted the day(s) in its correct time.

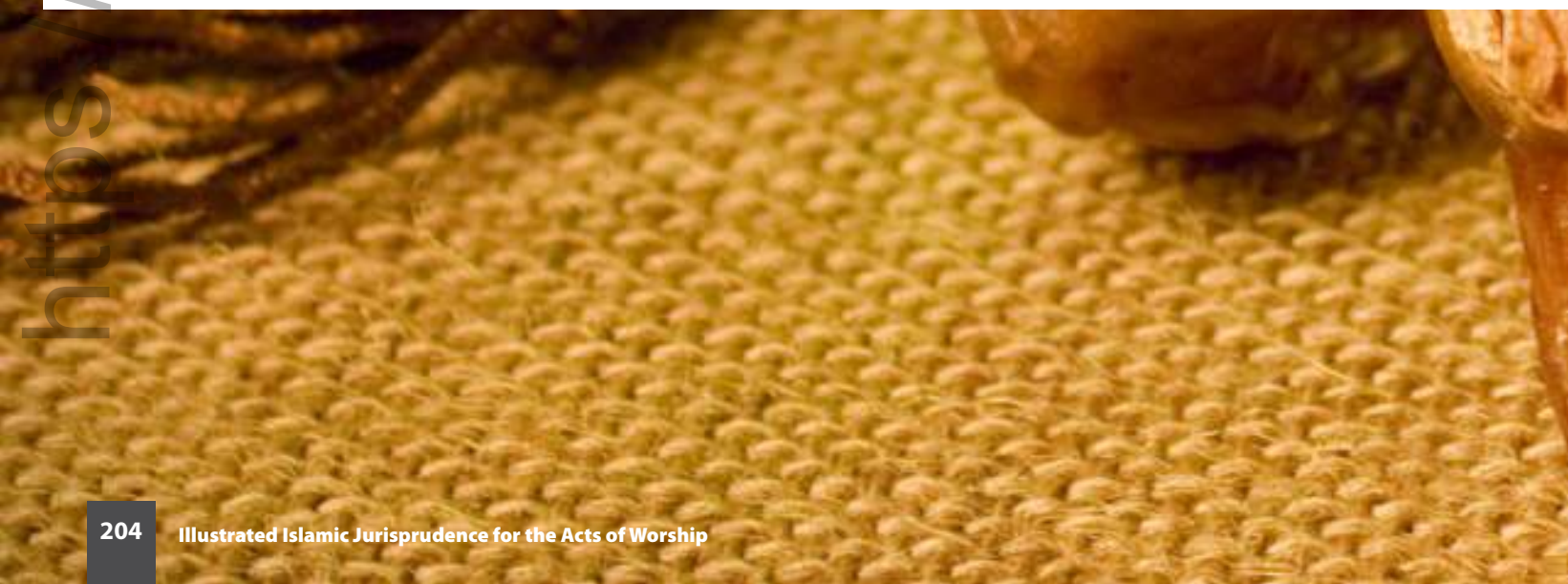
- If s/he broke his fast for a legitimate excuse, such as the reason of Hayd (menstruation) and nifaas (post-natal bleeding) for women, illness, travel or other excuses for which it is permissible to break the fast, then he must make up for the day(s), unless s/he is incapable of fasting. Moreover, it is not obligatory to fast these days immediately. Rather s/he has been given the chance to observe Fast over the entire following year, up until the next Ramadan, for ‘Aishah (may Allah be pleased with her) in a hadeeth said: “I was not able to make up for the missed days of Ramadhan except in Sha’ban (the last month before the next Ramadhan).” A sub-narrator, Yahya, said, “She used to be busy serving the Prophet.”[1] However it is highly recommended and preferred to hasten to make up for the missed day(s), since by doing that one is discharging himself from that debt. And it is also safer for the person for something might unexpectedly happen, such as illness and the like, that would prevent him from fasting.

- If he delays making up for the day(s) until the next Ramadan, and he has an excuse to delay it, and if the same excuse still continues, then he must make up for the day(s) after the next Ramadan.

- If, however, he delays making up for the day(s) until the next Ramadan without an excuse, according to the majority of scholars, together with making up for the day(s), he is obliged to feed one poor person for each day half of a Sa’a (approximately one and a half kilograms) of the food staple of that country. Hanafis and Thahiris, however, are of the opinion that he does not have to feed the poor.

- When making up the missed day(s), it is not required that it be done consecutively. He can either make up the day(s) by fasting on consecutive or separate days, both are correct;

(1) Agreed upon.



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Allah Almighty says: "... but if any of you is ill or on a journey, the same number of days (should be made up) from other days" (Al-Baqarah : 184). Allah, Glorified be He, does not require that these days of fasting be consecutive. If it was a condition, Almighty Allah would have made it clear.

- If a person has to make up for missed day(s) of Ramadan, he should begin with that before performing his voluntary fasting; because obligatory fasting is of greater importance. It is, however, permissible to fast voluntarily before making up for the obligatory day(s) of Ramadan in cases where the voluntary fasting is of days that the person is keen not to miss due to their virtue, such as the tenth of Muharram, the day of Arafah, fasting the six days of Shawwal and the like, since the chance for making up for the day(s) of Ramadan extends until before the following Ramadan. Yet, it is better to make up the day(s) that he did not fast in Ramadan as soon as possible.

- Whoever delays making up for the day(s) of Ramadan until he dies for a valid excuse, there is nothing against him; because he did not leave the fasting intentionally. If, however, there is no excuse, he should feed one poor person for every day of Ramadan he did not fast, however if the fasting is a Nathr (vowing to fast for Allah if something happens), then his inheritor must fast that on his behalf. Some scholars are of the opinion that if a person dies and he still has day(s) from Ramadan to make up, his inheritor should fast on his behalf, whether that was the obligatory fasting of Ramadan or the nathr fasting and the like. Aisha (may Allah be pleased with her) narrated that the Messenger of Allah ﷺ said: "Whoever dies and he ought to have observed Saum (fast) (the missed days of Ramadhan) then his Wali (inheritor) must observe Saum (fast) on his behalf"[1]; Ibn Abbas (may Allah be pleased with him) said: "A man came to the Prophet and said, 'O Allah's Messenger ! My mother died and she ought to have observed Saum (fast) for one month (for her missed days of Ramadhan), shall I observe (fast) on her behalf?' The Prophet replied in the affirmative and said, "Allah's debts have more right to be paid."[2]

(1) Agreed upon.
(2) Agreed upon.

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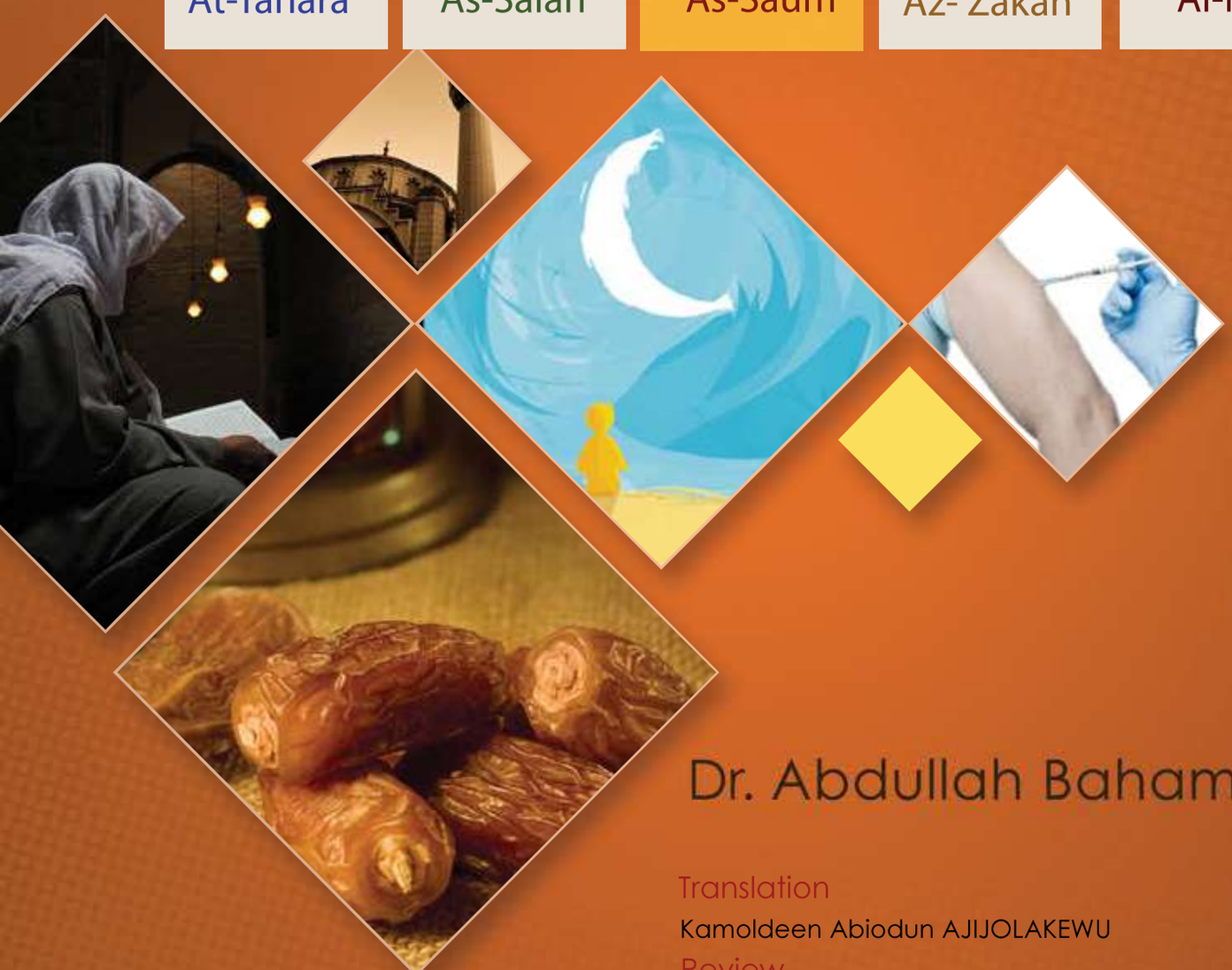

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Voluntary fasting and on-obligatory (supererogatory) Fasting

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4 Non-obligatory (supererogatory) Fasting

Non-obligatory (supererogatory) Fasting

These include all forms of optional fasts that are performed in order to be closer to Allah, the Exalted.

Supererogatory fasts comprise great virtues and magnificent rewards. In a Qudsi hadeeth reported by Abu Hurayrah, the Prophet ﷺ said: "Indeed every righteous deed by the son of Adam is rewarded from ten to seven hundred times, but Allah Almighty says: 'Fasting is an exception. This is because it is for Me and I shall reward (the one who fasts) accordingly.'"[1]

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Non-obligatory (supererogatory) Fasting

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Days on which Supererogatory Fasting is Recommended

1. Six days in the month of Shawwal (after the month of Ramadān)

The Prophet ﷺ said: "Whosoever fasts the month of Ramadān and thereafter follows it up with six days of fasting in Shawwal, it will be recorded (altogether) for him as a complete year of fasting."[2] It is the same if he does it consecutively or spreads it over the entire month.

2. First nine days of Dhul Hijjah (the twelfth month of the Islamic calendar)

The Prophet ﷺ said : "There is no other day in which good deeds performed are so pleasing to Allah than these days (i.e. the first ten days of the twelfth month). The companions inquired: "What about jihād (fighting) in the cause of Allah?" The Prophet said: "Not even jihād in the cause of Allah (is up to its rewards), except for a man who went out in the cause of Allah with his life and wealth and did not return with anything of either (of them)."[3] However, the most important of these days is the day of 'Arafah, for those not performing the pilgrimage. The day of 'Arafah is the ninth day of the twelfth month of the Islamic calendar. The Prophet ﷺ said: "As for fasting on the day of 'Arafah, I expect Allah Almighty will reward that by forgiving the sins of a year gone and a coming year."[4]

(1) Agreed upon.
(2) Source: Muslim.
(3) Source: Bukhari.
(4) Source: Muslim.

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3. Fasting on ʻĀshurā

ʻĀshura (10th day of Muharram)

This is the tenth day of Muharram, the month of Allah Almighty.

This is because the Prophet said: "And as for fasting on the day of ʻĀshura, I expect that Allah Almighty shall forgive the sins of the year prior to it."(1)

The reason for fasting on this day is in accordance with what was related from the authority of ʻAbdullah ibn ʻAbbas, who said: "When the Prophet ﷺ arrived at Madinah, he found the Jews fasting on ʻĀshurā. Then he inquired why (do they fast on that day)? They answered, 'This a good day, the day Allah Almighty saved the children of Israel from their enemy, and as such Prophet Musa (peace be upon him) fasted thereafter (on that day).' Then the Prophet said: 'I have more right to Musa than you.' Then he fasted and ordered the Muslims to fast on that day."(2) In another narration by Imam Muslim, the Prophet said, "If I remain (alive) till the next year, I shall fast the ninth day."(3)

4. The bright days in every month

The bright days

These are the 13th, 14th and 15th days of every Islamic month. They are referred to as bright days because their nights are brightened by the light of the moon.

It is authenticated that Abd al-Mālik ibn al-Minhāl conveyed from his father that the Prophet ﷺ ordered them to fast the three "bright" days. He said, "It is [equivalent] to fasting the entire month."(4)

(1) Source: Muslim.
(2) Source: Bukhari.
(3) Source: Muslim.
(4) Source: Ibn Habban.

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5. Fasting on Monday and Thursday of every week

Abu Hurayrah reported that the Prophet ﷺ said: "Deeds are reported to Allah Almighty on every Monday and Thursday; and I like that my deeds are reported while I am fasting."(1)

6. Fasting on alternative days.

The best form of supererogatory fast is the fast of Prophet Dawud (peace be upon him). He used to fast a day and take a break the next day. Ábdullah ibn 'Amr reported the Prophet ﷺ to have said: "The best form of fasting is the fasting of Dawud (peace be upon him); he used to fast a day and take a break on the next (day)."(2)

7. Fasting in Muharram (the first month of the Islamic calendar).

On the authority of Abu Hurayrah, the Prophet ﷺ said: "The best form of fasting besides Ramadān is in the month of Allah, Al-Muharram."(3)

8. Fasting in Sha'ban (the eighth month of the Islamic calendar)

"O Prophet of Allah! I have not seen you fast in any month as you do in Sha'bān." The Prophet replied: "That is the month, between Rajab and Ramadān, about which many people are not conscious, and deeds are returned to the Lord of the worlds (during it). Thus I love that my deeds are returned to Allah Almighty while I am fasting."(4)

Regarding the prohibition contained in the Prophet's ﷺ hadeeth, where he said: "When Sha'baan is half over, do not fast until Ramadan,"(5) it either means that the prohibition is related to deliberately fasting only after the month is halfway over, or to joining Sha'baan with Ramadan. However, a person who continues fasting the second half of Sha'baan after fasting during the first part of the month and does not join that month with Ramadan in fasting, then there is nothing wrong with his fasting.

(1) Source: Tirmidhi.
(2) Source: An-Nasāii.
(3) Source: Muslim.
(4) Source: An-Nasāii.
(5) Source: Ibn Khuzaymah.

Days on which Fasting is Prohibited and the Abominable Acts of Fasting

First: The days it is prohibited to fast on

1. It is impermissible to fast on the two days of Eid; Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ forbade fasting on two days: Day of Adha and day of Fitr.
2. It is impermissible to fast the ayyamut- tashreeq, which are the three days after the day of Eidul-Adha [11th, 12th, and 13th of Dhu'l Hijjah]. The Messenger of Allah ﷺ said, "The days of tashreeq are days of eating and drinking," (6) but one performing Hajj may fast these days if he is doing qiraan or tamattu' Hajj and cannot find a sacrificial animal, as is explained by the Qur'an in Ayah 196 of suratul Baqarah: "Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj (i.e. Hajj-at-Tamattu' and Al-Qiran), he must slaughter a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as he can afford, but if he cannot afford it, he should observe Saum (fasts) for three days during the Hajj and seven days after his return (to his home), making ten days in all."
3. It is impermissible to Fast on the yawmul- shak (day of doubt), which is the day that one doubts whether it is the last of Sha'ban or the first of

(6) Source: Muslim.

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Ramadhan, when there is cloud or fog that prevents the sighting of the crescent. Ammar, ﷺ said: "Whoever fasts the day of doubt has disobeyed Abul Qâsim (Muhammad, ﷺ)."[1]

Second: Abominable acts of fasting

1. It is makrooh (disliked) to single out Rajab for fasting, because this was a practice of Jahiliyyah (pre-Islamic time of ignorance) for they used to venerate that month and by fasting it, it would be a revival of their practices.
2. It is makrooh to single out Friday for fasting, for the Prophet forbade us to do so. Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said: "No one of you should fast on Friday, unless he fasts (a day) before it or after."[2] If this, however, agrees with something he usually does, then it is not makrooh.
3. Wisal, which is fasting uninterruptedly day after day without a break in between, is makrooh. The Prophet forbade wisal as Abdullah bin Omar ﷺ said that the Messenger of Allah ﷺ forbade Wisal. They (some of the Companions) said: "But you fast uninterruptedly," whereupon he said: "I am not like you. I am fed and supplied drink (by Allah)."[3]

Instructions

1. For worship, a Muslim must adhere to the laws of Allah. He must not fast on the days which are forbidden or innovate a fast that was not performed by the Prophet ﷺ, such as fasting on the twenty-seventh of Rajab or the middle of Sha'ban. The Prophet ﷺ said: "Whoever innovates something in this matter of ours (Islam) that is not part of it, will have it rejected."[4]
2. Muslims should avoid venerating the rites of the infidels. They, therefore, must not show devotion to that which the infidels venerate with acts of worship, such as fasting or otherwise.

(1) Source: Tirmidhi.
(2) Source: Muslim.
(3) Agreed upon.
(4) Source : Muslim.

Medical view on fasting

Fasting is effective in the treatment of some skin diseases. This is because it reduces the percentage of water in the blood and thus the proportion available to the skin. This therefore improves the immunity of the body against some microorganisms and some common diseases which are caused due to the presence of these germs in the body.

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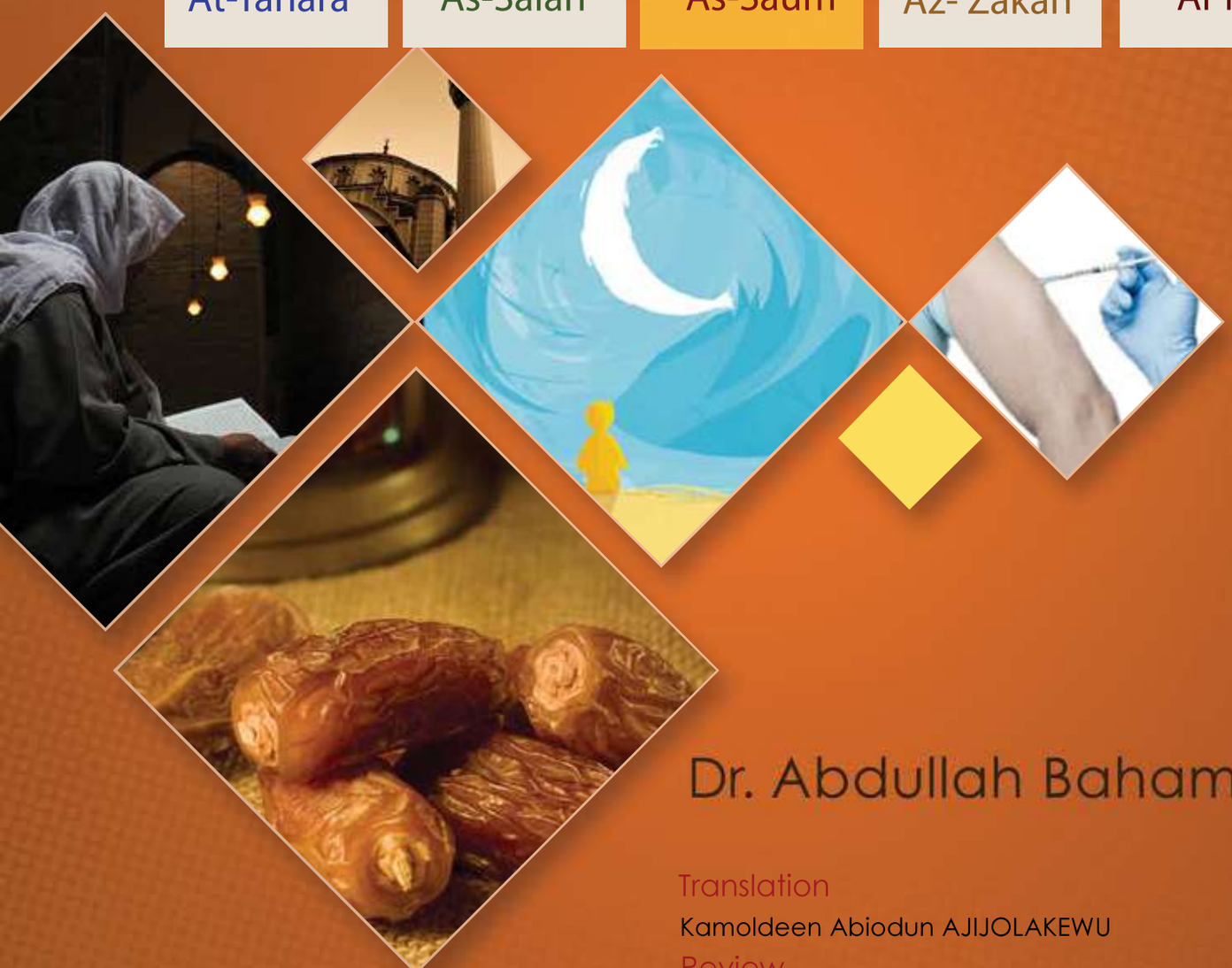

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Laylatul Qadr (the night of Qadr) in Ramadan

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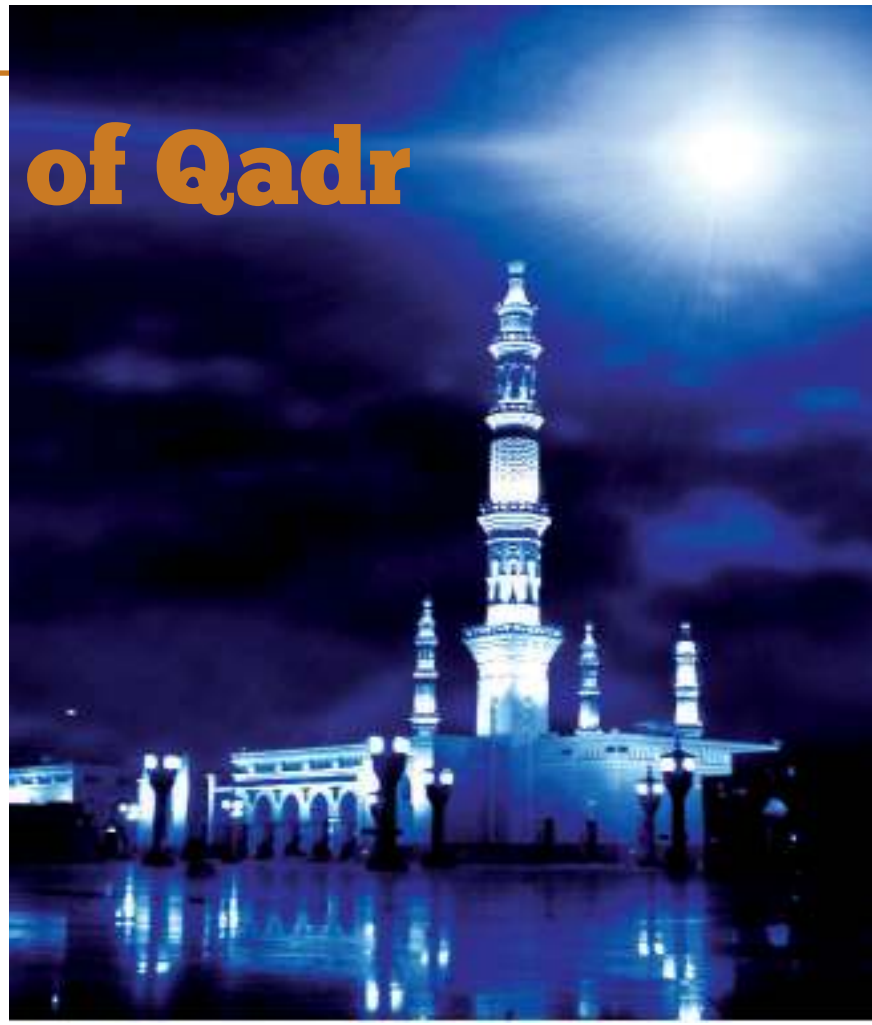
5

The Night of Qadr



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The Night of Qadr (Laylatul Qadr)

- Why it was Named the Night of Qadr (Power/Majesty)
- Merits and the Position of Laylatul Qadr
- The Actual Date of Laylatul Qadr
- Recommended Acts on Laylatul Qadr
- Signs of Laylatul Qadr

Why it was Named the Night of Qadr (Power/ Majesty)

1. Some said: "It is due to its mightiness and virtues." This is as said by Allah Almighty: "They (the Jews, the pagans, idolaters etc.) did not estimate Allah with an estimation due to him..." (Al-An'ām: 91.) This implies that it (the night) is of high status due to the revelation of Al Qur'an and the descent of the angels, blessings, mercy and forgiveness in it.
2. Some said: "Al Qadar implies 'restrictions'." This is evident in the statement of Allah Almighty: "... and he whose resources are restricted, let him spend according to what Allah has given him." (At-Talāq: 7). Restriction here implies hiding it from knowing on which night it actually occurs.
3. Some said: "Al Qadar implies 'destiny'," and this means that Allah decrees the affairs of the next year that night. This is due to the statement of Allah Almighty: "Therein (that night) is decreed every matter of ordainment." (Ad-Dukhan: 4)[1]

(1) Fathul Bāri (4/255).

Merits and the Position of Laylatul Qadr

1. The Qur'an was revealed on that night.

Allah Almighty says: "Indeed, we revealed the Qur'an on Laylatul Qadr." (Al Qadr: 1)

2. It is better than a thousand months.

Allah Almighty says: "Laylatul Qadr is better than a thousand months." (Al Qadr : 3). This implies that: The reward of any righteous deeds performed in the Laylatul Qadr is better than the reward of those (righteous deeds) performed for one thousand months not including Laylatul Qadr.

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3. Therein the angels and Ar-Rooh (Jibreel) descend.

Allah Almighty says: "Therein descend the angels and Ar-Rooh by Allah's Permission with all decrees." (Al-Qadr: 4). The meaning of Ar-Rooh is angel Jibreel (peace be upon him). On the authority of Abu Hurayrah, the Prophet ﷺ said: "Laylatul-Qadr falls either on the 27th or 29th night of Ramaḍān, and the angels will be more on earth that night than the total number of pebbles."(1)

4. This night is filled with peace.

Allah Almighty says: "(All the night), there is peace and goodness until the appearance of dawn."(Al-Qadr: 5)

5. It is a blessed night.

Allah Almighty says: "We sent it (this Qurán) down on a blessed night (i.e. the night of Al-Qadr in the month of Ramadān). Verily, we are ever warning mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship." (Ad-Dukhan : 3)

6. Therein the yearly affairs are decreed.

Allah Almighty says: "Therin (that night) is decreed every matter of ordainment." (Ad-Dukhan : 4)

(1) Source: Ibn Khuzaymah.

7. Anyone who stands up in prayer therein, believing and expecting his reward from Allah, his past sins will be forgiven.

The Prophet (peace and blessings be upon him) said: "Whosoever stands up in prayer in the Laylatul Qadr, believing in and expecting his reward from Allah Almighty, his past sins will be forgiven."(2)

The Actual Date of Laylatul Qadr.

Allah Almighty hides the knowledge of Laylatul Qadr so that every Muslim would strive in the last ten days of Ramadān, and more especially on the odd (i.e 21st,23rd,25th,27th,29th) nights of this period. The Prophet ﷺ said: "Search for Laylatul Qadr on the odd nights of the last ten days of the month of Ramadān."(3) Some of the scholars, after studying several ahadith concerning Laylatul Qadr, said that it alternates among the odd nights.

Recommended Acts on Laylatul Qadr

1. Al-I'tikāf (seclusion for worship)

Al-I'tikāf is throughout the last ten days in Ramadan and is not restricted to only Laylatul Qadr. 'Aishah (may Allah be pleased with her) reported that the Prophet ﷺ used to seclude himself for worship in the last ten days of Ramadān.(4)

(2) Agreed upon.
(3) Agreed upon.
(4) Agreed upon.

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2. Standing up for prayer during the night, believing in and expecting rewards from Allah (eimānan wahtisāban).

The Prophet ﷺ said: "Whosoever stands up for prayer during Laylatul Qadr, believing in and expecting his reward from Allah Almighty, his past sins will be forgiven."(1)

3. Praying unto Allah

'Aisha (may Allah be pleased with her) reported that she said to the Prophet : "O Prophet of Allah! If I am blessed to witness Laylatul Qadr, what should be my prayer?" The Prophet replied: "Say: 'Allahumma innaka áfuwwun tuhibbul 'afwa fa'fu 'anni'," meaning: O Allah Almighty! You are Oft-Forgiving and You love Forgiveness. Please forgive me.(2)

4. Awakening the family to strive in worship:

'A'ishah (may Allah be pleased with her) said: "When the last ten days (of Ramadan) would come, the Prophet ﷺ would exert himself and tighten his Izaar (waistcloth), spend his nights in worship and awaken his family (at night)."(3)

(1) Agreed upon.
(2) Source: Tirmidhi.
(3) Source: Bukhari.

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Signs of Laylatul Qadr

1. Laylatul Qadr is a brilliant night in which there is no heat nor absolute cold.

Reported by Jābir ﷺ that the Messenger of Allah said: "I was shown which day is Laylatul Qadr, then later I was made to forget which day it was, but it is within the last ten nights. It is free(1) and brilliant (baljatun)(2), and not too hot and not too cold."(3)

2. The sun rises the next morning without rays.

Ubay ibn Ka'b ﷺ said, when he was asked about the signs of Laylatul Qadr: "From among the signs that we were taught by the Messenger of Allah ﷺ is that the sun rises that day without rays." Another narration by Muslim states: "The sun rises and brightens without rays."(4)

Instructions

1. In the last ten nights of Ramadan a Muslim should perform different acts of worship in abundance, because these are the best nights of the year.
2. A Muslim must not waste virtuous times and beneficial seasons in amusement, playing, shopping, roaming around and doing what is deemed unnecessary.

(1) Free due to the absence of heat and much coldness..
(2) Baljatun i.e brightened.
(3) Source: Ibn Khuzaymah.
(4) Source: Tirmidhi.

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Rules of zakat in Islam and its conditions

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1 Zakah: Its Ruling and Conditions

Literal meaning:

To 'grow' (in goodness), 'purify' or 'bless'. It is taken from the word (Zaka).

Zakah in the context of the Shari'ah means:

A fi ed amount of capital to be paid at a specified period to certain groups of people.

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Zakah: Its Ruling and Conditions

The Status of Zakah in Al-Islam

The Ruling about the Person who Withholds Zakah

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Conditions Necessitating Zakah

The Status of Zakah in Al-Islam

Zakah is an obligatory act of worship and is also the third pillar of Islam. Allah Almighty said: "And perform As-Salat, and give Zakah" (An- Nur: 56). The Prophet ﷺ said: "Islam is built on five pillars: bearing witness that there is no deity worthy of worship except Allah and that Muhammad is His servant and Messenger, performing as-Salat (the five daily prayers), paying Zakah, going on Hajj (making pilgrimage), and Saum (fasting in the month of Ramadhan)."(1)

The Ruling about the Person who Withholds Zakah

The person who withholds Zakah is the one who withholds Zakah either by denying its obligation(2) or by being stingy.

1. A person withholding Zakah through denial

Anybody who denies the obligation of Zakah has disbelieved in the totality of Islam according to the consensus of the Ummah, if he has been informed about its obligation: this is because he/she has belied Allah and His Messenger.

2. A person withholding Zakah through stinginess

Who withholds his Zakah due to stinginess, but not due to a denial of its obligation, Zakah should be taken from him by force, and he is not considered as having become an unbeliever, although he has committed one of the great sins and a tremendous (very grave) act. This is in accordance with the Prophet's statement ﷺ concerning the person withholding Zakah: "Every owner of either gold or silver who does not pay his due will be called to account on the Day of Ressurection and plates of fire will be prepared for him. These plates are then heated over the raging flames of Hell Fire (Jahannam)...., whenever they become cold, the process is repeated all over again. This happens on a day that measures

(1) Agreed upon
(2) Denying: i.e. by refuting its obligation

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fifty thousand (50,000) years, until all the servants have been judged. Afterward, he will be shown his fate – either Heaven or Hell."(1) Furthermore while still alive, if one refuses point blank to pay Zakah, he has to be fought until he succumbs to the order of Allah Almighty and pays Zakah. Allah Almighty says: "However if they repent and perform as-Salat and give Zakah, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful." (At-Taubah: 5) The Prophet ﷺ said: " I have been ordered to wage war against men until they bear witness that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, and observe as-Salat, and pay Zakah; when they have done these, then their blood and property are safe from me (i.e. not to be touched), except if the right of Islam is at stake, and their judgment lies only with Allah."(2)

Abu Bakr ﷺ indeed waged war against those who withheld Zakah, saying: "By Allah, I would definitely fight against him who makes a difference between prayer and Zakat, for it is the obligation upon the rich; and by Allah, if they were to withhold a camel-cord which they used to pay (as Zakah) to the Messenger of Allah ﷺ, I will fight them for withholding it. "(3)

The Wisdom behind the Ordainment of Zakah

1. To cleanse the souls and purify them from stinginess, sins and misdeeds. Allah Almighty says: "Take Sadaqah (charity) from their wealth in order to purify them …….. and Allah is All-Hearer, All-Knower." (At-Taubah: 103)
2. To cleanse, multiply and bless their property. The Prophet ﷺ said: "Sadaqah does not decrease any property."(4)
3. To test one's obedience to the commands of Allah and to give priority to loving Allah first, over and above the love he has for his property.
4. To support the poor and fulfill the needs of the destitute. This builds love and ensures the highest degree of solidarity among individuals in the Islamic society.
5. To become aquainted with giving and spending in the cause of Allah (Almighty).

(1) Source: Muslim
(2) Agreed Upon
(3) Source: Muslim
(4) Source: Muslim

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Merits of Zakah

1. It is a means of attaining Allah's Mercy. Allah Almighty says: "…and My Mercy embraces all things. That (mercy) I shall ordain for those who are the pious, and give Zakah; and those who believe in Our Signs." (Al-A'raf: 156)
2. It is a condition that entitles those who pay Zakah victory. Allah Almighty says:"…Verily, Allah will help those who help His cause. (They) enjoin Iqamat-as-Salat, pay the Zakah…"(Al-Hajj: 40, 41)
3. It is a means for the expiation of sins. The Prophet ﷺ said, "Sadaqah extinguishes misdeeds as water extinguishes fir ."[1]

(1) Source: At-Tirmidhi

Properties on which Zakah is Obligatory

Products reaped from the earth
The two currencies of gold and silver
Commercial goods i.e. merchandise
Cattle and others

Conditions Necessitating Zakah

1. Islam

Zakah is not accepted from a disbeliever (non-muslim), because indeed Allah, the Most High, rejects the deeds of the disbelievers.

2. Freedom

It is compulsory on all free men. However, it is not required of a slave, since he does not own property; as both he and the property he has ultimately belongs to his master.

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3. Possession of the Nisab

Definition of Nisa

It is a certain amount of property or wealth which a person must posses before Zakah becomes obligatory on him.

Conditions the Nisab must satisfy

A. The Nisab is required to be more than what is necessary for the basic needs of man e.g. feeding, clothing, shelter etc. This is because Zakah has been ordained as a support for the poor. It is therefore important that the payer of Zakah is not in need himself.

B. The Nisab must completely belong to a particular individual. Zakah is not paid from money or property that does not belong to a specific person. For example, money that was contributed towards building a mosque, an endowment set aside for the well-being of a community, or properties in the treasuries of welfare or philantropic organizations.

4. Lapse of a year on the property (a Hawl)

The year

A full lunar year

This is the lapse of twelve complete lunar months while the Nisab is in the possession of its owner. This is a special condition when the following are being considered: the two currencies, merchandise and cattle. As for plantations, fruits, minerals and treasures, the lapse of a year is not a pre-requisite.

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Zakat on products from the earth

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2 Zakah on Products from the Earth

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Produce reaped from the earth

Anything that is produced from the earth which can be of use / consumed.

Produce from the earth is of two kinds: Grains and fruits, on the one hand, and minerals and treasures on the other.

Contents

Zakah on Products from the Earth

Firstly: Grains and Fruits

Secondly: Minerals and Treasures

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Firstly: Grains and Fruits

Grains

Any grains that can be stored, e.g. barely wheat and so on.

Fruit

Any fruit that can be stored e.g. dates, raisins and almonds.

The Ruling on Zakah of Grains and Fruits

Zakah on grains and fruits is compulsory, because Allah (Almighty) says: "…but pay the due thereof on the day of their harvest." (Al-an-am: 141); and due to the statement of the Prophet ﷺ: "From that which has been irrigated by the skies (rain) and streams or that which is 'athariyy[1], one-tenth is paid, and as for that which was irrigated by An-Nadh[2], half of one-tenth is paid."[3]

Conditions Necessitating Zakah on Grains and Fruits

1. It should be stored goods

   If it is not something which is stored, but used for daily consumption, no Zakah is payable on such. This is because the money value of unstored produce cannot be realized due to the inability of benefitting from such financial .

2. It should be measurable in Wasqs

   It should be among the products that are usually weighed in Wasqs. Wasqs are units of measure. This is drawn from the Prophet's statement ﷺ: "There is no Zakah on grains or dates until such items weigh five Wasqs[4]."[5]

   If it is not part of that which is usually weighed (in Wasqs) e.g. vegetables and herbs, then Zakah is not due on it.

3. It should be grown for the purpose of cultivation and production on agriculture farms: However, Zakah is not due on subsistence farms.

4. It should reach the amount of the Nisab, which is five Wasqs, as evidenced from the Prophet's statement ﷺ: "There is no Zakah on grains or dates until such items weigh five Wasqs."[6] The Nisab in this case is three hundred Prophetic Sa', which is equivalent to 612kg of good quality wheat. One has to mix variants of the same fruit for the same year in order to see if they add up to the Nisab. For example, sugary dates are mixed with barhi types because they are variants of the same fruit. A different grain/fruit, however, is not mixed with another when calculating the Nisab. Wheat, for instance, is not mixed with barley, nor is barley with dates (and so on).

The Period in which Zakah of Grains and Fruits is Due

It is compulsory to pay Zakah on grains when they have hardened and on fruits when they have ripened and therefore deemed consumable. Whoever sells fruits or grains after the period in which the Zakah was due, is still liable for the payment, as he was in possession of them at the time they were due.

(1) Athariyy: One which is self-irrigated either through its roots, rain, flood wate or streams
(2) An-Nadh: Irrigation by watering and close monitoring of plant growth
(3) Source: Bukhari
(4) One Wasq: Sixty Sa'
(5) Source: Muslim
(6) Source: Muslim

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Measure of Compulsory Zakah Payable on Grains and Fruits

1. It is compulsory to pay one-tenth or 10% from that which was irrigated with no inconvenience or stress (i.e. having to look for water), e.g. that which was irrigated by rains and streams.
2. It is compulsory to pay half of one-tenth or 5% from that which was irrigated through some degree of stress and hardship, e.g. that which was irrigated with water from wells.
3. It is compulsory to pay three-fourths of one-tenth or 7.5% from that which was irrigated in the two manners together, e.g. that which was irrigated sometimes with rain water and at other times with well water. Evidence for this is the Prophet's statement ﷺ: "From that which was irrigated by water from the sky, rivers and streams, one-tenth is paid. As for that irrigated by As-Saniyah(1), half of one-tenth is payable."(2)

Spoilage of grains and fruits

If it happens that grains and fruits become spoilt i.e. with neither deliberate spoilage nor negligence, then Zakah is not due on them. If the farmer, however, intentionally damages

Zakah on honey

Ibn Abdul Barr (may Allah have mercy on his soul) narrated that the majority of the scholars are of the opinion that no Zakah is levied on honey, which is more correct; since there is no sound evidence in the books (i.e. the Qur'an, nor in the Sunnah) that state that it is obligatory to pay Zakah on it. Therefore the original status remains until evidence making it obligatory is found.

(1) As-Saniyah: A camel that is used to draw water from the well (to irrigate crops)
(2) Source: Muslim

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Secondly: Minerals and Treasures

Minerals

That which is extracted from the earth, but not having the semblance of the earth, e.g. gold, silver, iron, gems, lead and other crude substances extracted from the earth.

Treasures

A property buried under the earth's surface by man, whether it is gold, silver or the like.

Ruling on Zakah on Minerals and Treasures

It is obligatory; Allah said: "O you who believe! spend of the good things you have (legally) earned and of that which we have produced from the earth for you" (Al –Baqarah: 267) and the Prophet ﷺ also said: "Of rikaz (anything hidden in the ground), one-fifth is payable."(1)

Conditions for Zakah on Minerals and Treasures

There are no conditions for Zakah on rikaz (anything hidden in the ground).

Whenever a man comes in possession of it, he pays the Zakah immediately.

Measure of Compulsory Zakah on Minerals and Treasures

It is compulsory to pay one-fifth of it- whether it is plenty or small, due to the generality of the Prophet's statement ﷺ: "Of rikaz (anything hidden in the ground), one-fifth is payable. (2)

(1) Agreed Upon
(2) Agreed Upon

Crude gold

Crude silver

Crude lead

Crude Iron

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Zakah Regarding the Two Currencies

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The two currencies

Gold and silver, and whatever can be used in their place e.g. currency notes that are in circulation today.

The Ruling of Zakah Concerning the Two Currencies

It is obligatory, due to the statement of Allah Almighty: "And those who hoard up gold and silver and spend them not in the way of Allah, announce unto them a painful torment." (At-Taubah: 34). The Prophet ﷺ said: "The owner of gold or silver who does not pay the poor their dues (Zakah), will have a bitter punishment on the day of resurrection. Plates of fire will be beaten out for him; these will then be heated in the fire of hell and his sides, forehead and back will be ironed with them. Whenever these cool down, the process will be repeated throughout a day whose extent will be fifty thousand years until judgment is pronounced among the servants, and he sees whether his path is to take him to Heaven or Hell."(1)

(1) Source: Muslim

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Conditions that Necessitate Paying Zakah on the Two Currencies

1. Lapse of a year on it
2. Complete ownership
3. Attainment of Nisab

Nisab (the minimum amount) of Zakah for the Two Currencies

1. Nisab of gold is twenty Dinars or 85grams.

   A dinar of gold equals four grams and a quarter, the Nisab of gold in grams will then be 4.25 x 20= 85grams of pure gold.

2. The Nisab of silver is two hundred dirham or 595 grams.

   A dirham of silver equals 2.975 grams, the Nisab of silver in grams will then be 2.975 x 200 = 595 grams of pure silver.

3. The Nisab of paper currency is calculated on the basis of the Nisab of gold or silver when the collection of Zakah is due. When the money has reached the Nisab of either gold or silver, Zakah then becomes obligatory.

   For example, if a gram of gold equals $30, Zakah becomes obligatory if one has 30 x 85 = $2 550.

Paper currency

Silver

Gold

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Measure of Zakah on the Two Currencies

The measure of Zakah obligatory on gold, silver and paper currencies is one-fourth of a tenth or 2.5%.

For every twenty dinar of gold, half of a dinar is paid as Zakah, any increment is calculated accordingly; no matter how small or big this is.

Furthermore, from every two hundred dirham of silver, five dirham is paid as Zakah, any increment is calculated accordingly; no matter how small or big this is. This is evidenced from the Prophet's statement ﷺ: "When you possess two hundred dirham (silver) and a year passes by, you are to pay five dirham (as Zakah). There is nothing for you to pay of gold until it is twenty dinars. When you possess twenty dinars and a year passes by, you are to pay half of a dinar; any increment is to be calculated accordingly."(1)

A practical example

A man possesses $9 000 and a complete year lapses while it is still in his possession. Is Zakah obligatory on him?

Firstly; we calculate the Nisab of Zakah, by considering either gold or silver, in the following manner:

The Nisab is equal to eighty-five grams of pure gold

=85 x price of a gram of gold on the day it is due. Let us suppose that a gram of gold equals $30. 85 x 30 = $2550

The Nisab is equal to $2550, therefore the man's money has attained the Nisab and a year has lapsed on it. Zakah is then obligatory on him.

Secondly; we calculate the measure of Zakah he is obligated to pay, in the following way:

Measure of Zakah payable equals 2.5%

(2.5 ÷ 100) x 9 000 = $225

Therefore, it is obligatory on this man to pay $225 as Zakah from his money.

(1) Source: Abu-Dawud

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We calculate the Nisab which represents eighty-five grams of pure gold, on the assumption that the price of gold equals $30 on the day it is due.

85 x 30 = 2550

Measure of the Nisab accoding to a gram of gold

Price of a gram of gold on the day Zakah is due.

The value of the Nisab in dollars

2550$

Calculation of the measure of Zakah payable, which represents 2.5% of the value of the person's money

9000 x 2.5 = 100

225$

Measure of Zakah to be paid

When combining gold and silver together

If one owns gold and silver, but each does not reach the Nisab, the most correct opinion is that no Zakah should be paid on it. This is because the payment of Zakah on gold or silver cannot be combined to complete the Nisab. as each is seen as a separate entity. Furthermore, there is no evidence that indicates that one should add the one to the other in order to complete the Nisab. The Prophet, ﷺ said: "No Zakah is due on property mounting to less than five uqiyahs (of silver), and he who puts together gold and silver has enjoined Zakah on less than five silver uqiyahs." (1)

(1) Agreed Upon

Zakah on Ornaments

Ornaments are of two types: ornaments of gold and silver, and ornaments other than gold and silver.

1. Ornaments of gold and silver.

The first division: ornaments intended for storage and safe-keeping, or the ones considered for business. Zakah on these is obligatory.

The second division: ornaments intended for use, the safest view is to pay the Zakah of these ornaments to free the conscience of guilt. A woman came to the Prophet ﷺ in the company of her

daughter and on the daughter's hands were two heavy Masakats(1) made of gold. The Prophet ﷺ said to her: "Do you pay the Zakah on these?" She replied: "No" He said: "Will you be pleased if Allah makes for you (from them) bracelets of fire on the day of resurrection?" She removed them and threw them towards the Prophet ﷺ saying: "They are for Allah and His Messenger."(2)

There are some scholars who do not view Zakah on ornaments (meant for use) as being compulsory, because such an ornament is not a property kept to increase wealth, but a personal belonging to be used and benefited from like clothing, furniture and utensils; it is part of the need of a lady for her beautification, and the basic rule is that the wealth should actually increase or have a tendency to increase before Zakah is payable on it.

The safest course of action however, is to pay Zakah on ornaments meant for permissible use and beautification, because this is the safest opinion as it frees the conscience from guilt. The Prophet ﷺ said: "Leave that which you are in doubt of for that which you doubt not."(3)

Ornaments of silver

Ornaments of gold

(1) Two masakats: two bracelets (bangles)
(2) Source: Abu Dawud
(3) Source: Al-Bukhari

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2. Ornaments other than gold and silver

Zakah is not obligatory on diamonds, rubies, pearls etc., no matter how much its value is, except for the ones considered for sale, as in this case they are to be treated as goods displayed for sale (merchandise).

Pearls

Rubies

Diamonds

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Zakat on merchandise

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Zakah on Merchandise

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Merchandise

Anything that is prepared for purchase and selling with the intention of making a profit

It is so named because it is not stable – it is displayed and thereafter it is removed, because in reality the trader is not interested in his merchandise just for the sake of it, but the profit to be realized from such merchandise. Commercial goods encompass all types of wealth, apart from currency e.g. cars, clothing, fabrics, steel, timber and others that are intended for sale.

The Ruling of Zakah on Merchandise

It is compulsory due to Allah's statement: "O you who believe spend of the good things which you have (legally) earned" (Al- Baqarah: 267). The majority of scholars have declared that the motive of this verse is Zakah on commercial goods. Allah also said: : "Take Sadaqah (alms) from their wealth." (At- Taubah: 103). The money used in business is one of the most manifest wealth; it is therefore imperative to pay Zakah on it.

Conditions Necessitating Zakah on Merchandise

1. Its value must have attained the Nisab; and the Nisab is estimated from the value of gold or silver.
2. Lapse of one year on it.

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Zakah on Shares

3. It should be for the sole purpose of business, i.e. to earn a living from it. The Messenger of Allah ﷺ said: "Actions are judged according to intentions."(1)

If one changes his intention from selling to employing it for personal use, the year being counted is stopped. If he reverts to his intention of business, a new year is started afresh. If he does this in order to escape Zakah, the year being counted is not disrupted.

For example: If he buys land in the month of Muharram with the intention of transacting business with it and in the month of Sha'ban he changes his intention to that of building on it for the purpose of living there, the year being counted is thus stopped. Then during the month of Shawwal, he reverts

(1) Agreed Upon

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his intention to business, he must therefore start counting a new year from the month of Shawwal. But if he does this to escape the payment of Zakah; the year being counted in this case is not disrupted.

Steel

Automobiles

Timber

Clothing

How Zakah on Merchandise is Paid

After a complete year has elapsed, the trader takes stock of the merchandise for sale and its cost, according to its current market price. Subsequently he pays Zakah from this - either from the goods directly or from its monetary value, as the need of the poor dictates.

How does a Trader Calculate Zakah on Commercial Goods?

1. He evaluates the merchandise with him according to its present worth.
2. He adds whatever currency he has to this, whether this is for business or otherwise.
3. He adds whatever money he has loaned and has been guaranteed of its settlement.
4. He subtracts from this sum the amount he owes.
5. He then pays Zakah on whatever is left and this is one-fourth of a tenth or 2.5%.

Compulsory Zakah is (the value of commercial goods + currencies + expected/ guaranteed returns on monies loaned – the money which the trader owes) x payable Zakah of 2.5%.

- In order to calculate Zakah on trade, the assets upon which Zakah is payable are inventoried and estimated on the day their Zakah is due, by using the statement of the financial position - the budget - regardless of the presence of profit or loss in the profit and loss account

- Materials used for packaging are not estimated alone if they were not bought for the sole intention of being sold individually. If, however, they were used to sell trade goods, then they should be estimated if they increase the value of those goods, such as special bags (packagings that are used to store the trade goods in etc). But if they do not

increase the value, as for instance plain paper bags, then they are not included in the evaluation.

- The evaluation for each trader - whether a wholesaler or a retailer - is according to the price with which he can usually purchase the goods at the end of the Hawl (i.e. one Hijri year; 1 year Hijri = 354.5 days) i.e. the replacement value, which is different from the sale price (the market value), the historical cost (cost at the time of purchase) and the book value.(1)

- If prices change between the day Zakah is due and the day it is paid, the price considered shall be that of the day it is due, whether the price has increased or decreased.

- Zakah of transferred goods before taking possession of them is the responsibility of its owner. Ownership of the purchased goods is realized according to how or where they are received. These purchased goods which are on their way, if purchased, for example, on the basis of delivery at the port of the seller, it enters into the buyer's ownership once it is delivered to the shipper. But if it was purchased on the basis of delivery in the port of the buyer, it enters into ownership upon reaching the port of arrival.

- If the traded money includes different currencies, such as gold or silver, it should be estimated to decide on the amount that must be paid in the currency in which the merchant trades to evaluate his trade goods according to the prices prevailing on the day the Zakah is due.

- The Zakah on trade goods that the buyer pays for in advance, but does not take immediate possession of, is not obligatory for the buyer before taking possession of them, but it is still due from the seller.

Zakah of Raw Materials and Supplementary Materials that are Used in Industry

1. For raw materials – unprocessed commodities- intended to be included in the composition of the manufactured material, such as iron in the automotive industry, and oils in the manufacturing of soap, its Zakah is estimated according to its value by which it can be purchase at the end of the year. This also applies to animals and the like, and grains and plants intended to be manufactured.
2. For supplementary materials which are not included in the composition of the manufactured material - such as fuel in industries - no Zakah is due, as for fixed assets
3. Zakah of non-manufactured goods and unfinished goods: Zakah on non- manufactured goods and unfinished goods is like that of the Zakah on trade goods according to its value in its current state at the end of the Hawl (i.e. one Hijri year)

(1) Refer to: Recommendations and decisions of the Seventh Symposium on Contemporary Zakah Issues 1417 Hijri -1997 Gregorian

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Existence of another reason for Zakah beside the trade goods

If another reason for Zakah exists with trade goods, such as plants, the Zakah paid on it is the same as that of trade goods.(1)

Types of Monies Upon which Zakah is Not Obligatory.

- Products of the sea, such as pearls, coral and fish, are not subject to Zakah unless they become trade goods.

- Goods intended for rent, such as real estate, cars and others, are not subject to Zakah. Zakah is due on the rent if it reaches the minimum Nisab and a Hawl has passed.

- Objects that are for personal use, such as one's car and home, are also not subject to Zakah.

Zakah on capital

Zakah is only payable on the circulating capital that is set aside for buying and selling with the intention of making a profit. As for fixed assets, these are not included in the calculations and Zakah is not paid on them. Examples of fixed assets are shelves and refrigerators in which goods are stored, vehicles for transport, equipments for lifting loads, etc.

(1) Qaḍa'ya Fiqhiyyah Mu'aṣirah [Contemporary Matters of Islamic Jurisprudence] by Dr. Salaah As-Saawii, page 54 and onwards.

Possession of Nisab

Is it stipulated to possess the Nisab for the whole year from the beginning to the end.? Is it enough to just attain the Nisab at both the beginning and the end of the year, or is consideration given to the end of the year alone?

What is important is for the property to attain the Nisab both at the beginning and end of the year; because of the hardship that is encountered in calculating it for each month of the year. So the start of a year is considered the time when the wealth attains the Nisab, while the end of the year is considered the time for payment. The easiest course for a Muslim to take is to fix a particular time, say Ramadan etc, in which he evaluates his properties and pays Zakah therein.

Zakah on Shares

Shares

One of the equal portions of the entire capital stock of a corporation.

For example: A corporation whose capital is $3 000 000 divides its capital stock into 10 000 parts on opening. Each part, which costs $300 dollars, is known as a share, and the owner of this share is a partner in the company according to the amount of shares he possesses.

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Ruling concerning trading of shares

It is lawful, as long as the business of the company is not prohibited and the trading in such a manner does not lead to any dealing in usury whatsoever.

How Zakah on shares is paid

- The company's management pays it on their behalf if that was stipulated in its basic regulations, or the shareholder delegated the company to pay it.

- If the company pays the Zakah, the Fiqh Council affiliated to the Organization of the Islamic Conference adopts that Zakah is imposed on that company and it considers it a legal person, following the principle of joint ownership contained in the Sunnah pertaining to the Zakah of cattle, generalized by some scholars on all moneys. In other words, all the shareholders' moneys are considered as the money of a single person and Zakah is thus imposed on them in terms of Nisab and the amount of Zakah and the like.

- The majority of scholars' opinion is not to apply the principle of joint ownership in companies' Zakah. Rather, the share of each partner is considered individually.

It is worth mentioning that the second conference of the Islamic Research Academy took the opinion of the majority of scholars on this point, and did not agree with the principle of joint ownership, but considered each money individually; and therefore decided as follows:

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In companies that have many shares which are owned by a number of individuals, the application of such provisions are not applied to the total corporate profits, but each partner's share is considered separately.

- In such a case, the company's management should subtract from its capital the stock that is not subject to Zakah, such as charitable endowment shares and those contributed to charities, and the company's fixed assets that are not subject to Zakah, such as buildings, offices, furniture and cars that are for use and the like of the assets which should not be subject to Zakah.

If, however, the company's administration does not pay out the Zakah, shareholders should then pay out there own Zakah, as follows:

1. Zakah of shares of agricultural companies is paid out the same as Zakah of crops and fruits.
2. Zakah of shares of commercial companies is paid out from both the original money and the profit. Shares are estimated according to their market value at the time Zakah is due.
3. Zakah of industrial companies shares are paid out on the net profit, but not on the equipment and buildings and the like:
4. If a shareholder sells his shares during the Hawl, he adds their price to his money and pays out the Zakah due on that money when a Hawl passes. As for the buyer, he pays out his Zakah upon the shares he bought as mentioned before.[1]

(1) Qaḍa'ya Fiqhiyyah Mu'aṣirah [Contemporary Matters of Islamic Jurisprudence] by Dr. Salaah As-Saawii, page 54 and onwards.

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Zakat on cattle

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Zakah on Cattle

Cattle

Camels, cows and sheep/goats

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The Ruling of Zakah on Cattle

It is mandatory. The Prophet ﷺ said: "Any owner of camels, cows or sheep/goats that does not pay its due, on the day of resurrection they (the animals) will come to their owner in the best state of health they have ever had (in the world) and they will butt him with their horns and tread him with their hooves,(1) and whenever the last of the herd is through, the first starts all over again. (And this will continue) until (all) mankind have been judged."(2)

Conditions Necessitating Zakah on Cattle

1. Lapse of a full year while the animals are with the owner due to the Prophet's statement ﷺ: "There is no Zakah on any property until a year lapses."(3)

(1) Definition of hoof: a horny covering of the feet of certain animal
(2) Source: Muslim
(3) Source: Ibn Majah

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2. It must be grazed livestock. The Prophet ﷺ said: "Of grazed camels, out of every forty camels a she-camel that is two years old is to be paid."[1] A grazed camel is that which is fed by eating from plants of the earth and permissible grass i.e. that which grows by Allah's command without being cultivated by anybody. However, if it feeds on cultivated crops; then it is not regarded as a grazed camel and Zakah is not due on it.
3. It must be kept for some benefit, either from its milk or offspring, and not used as a working camel. A working camel is that which is employed by its owner to till or irrigate the land, carry goods or lift loads.

   Zakah is not payable on a working camel, because–in such a case–they are counted as part of the basic needs of man, like clothing. However, when it is rented / hired to people; Zakah is due on whatever rent is derived from it, after a year has lapsed on it.
4. The cattle must attain the Nisab prescribed by shar'iah.

The Prescribed Nisab for Cattle

Firstly; Nisabs of camels and the measure of what is obligatory to be paid from each Nisab.

On the authority of Anas ibn Malik (may Allah be pleased with him) that Abu Bakr wrote to him: "This is the obligation of sadaqah (Zakah) that the Messenger of Allah ﷺ prescribed for the Muslims, upon the orders which Allah gave His Messenger. For every 24 camels or less, the Zakah to be paid is from ghanam (goats and sheep) – for every 5 (of them), a sheep / goat is paid. 25 to 35 camels, a she Bint Makhad[2] that is female is paid. When the amount reaches 36 to 45 a she Bint Labun[3] is paid. For every 46 to 60 camels, a she Hiqqah[4], which is a malleable camel, is paid. which is a malleable camel. Furthermore when the number reaches 61 to 75, a she Jaza'ah[5] is paid. The one who possesses only four camels is not liable for the payment of sadaqah, except should the owner of the herd wish otherwise. However, when this number becomes five camels, a shee / goat must be paid."[6]

Nisab and Zakah of camels

Number of camels	Measure of mandatory Zakah to be paid
5:9	One sheep
10:14	Two sheep
15:19	Three sheep
20:24	Four sheep
25:35	A she-camel (above one year)
36:45	A she-camel (above two years)
46:60	A she-camel (above three years)
61:75	A she-camel (above four years)
76:90	Two she-camels (above two years)
91:120	Two she-camels (above three years)
120...	for every forty: a she-camel (above 2 years), and for every fifty: a she-camel (above 3 years)

(1) Source : An-Nasai
(2) Bint al-Makhad: that which is one year old
(3) Bint al-Labun: that which is two years old
(4) Al-Hiqqah: that which is three years old
(5) Al-Jaza'ah: That which is four years old.
- The ghanam (sheep and goats) to be used as payment for the Zakat must either be a jaza' (in the case of sheep) i.e. a sheep that has attained six months, or a thaniyy (in the case of goats) i.e. a goat which has attained one year
(6) Source: Al-Bukhari

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Secondly; Nisabs of cows and the measure of what is obligatory to be paid for each Nisab.

On the authority of Mu'adh ibn Jabal who said: "The Prophet ﷺ commanded me to collect from every thirty cows, a tabee'[1]– male or female– and from every forty, a Musinnah[2],when he sent me to Yemen."[3]

Nisab and Zakah on cows

Number of cows	Obligatory measure of Zakah to be paid
30:39	A bull / cow aged one year
40:59	A cow/bull aged two years
60:69	Two cows/ bulls aged one year
70:79	A cow/bull aged two years

Thirdly; Nisabs of sheep / goats and the measure of what is obligatory to be paid from each Nisab

It is stated in the earlier hadith of Anas (may Allah be pleased with him): "Concerning the sadaqah of grazing ghanam (goats and sheep); when the herd is 40 to 120, a sheep is paid. When it increases from 120 to 200 then two sheep are paid. Furthermore when it increases from 200-300 then three sheep are paid. Finally if it increases more than 300, for every 100 an extra sheep is paid. When the grazed herd of a man is less than 40, then no sadaqah is owed, except should the owner of the herd wish otherwise."[4]

Nisab and Zakah on sheep/ goats

Number of sheep / goats	Obligatory measure of Zakah to be paid
40:120	One sheep
121:200	Two sheep
201:300	Three sheep (and on every hundred more than this, an (extra sheep is added

The description of the Zakah that has to be taken

It is an obligation that Zakah is not to be taken from the best or worst of people's possessions, but rather from the average. The Zakah collector should also take into account the age which is due, since it is not acceptable to take less than that; because this would harm the poor. It is also not acceptable to take higher than that age; because that would be unfair to the rich. Moreover, he should not take the sick, the defective, the large,

(1) Tabee': A cow or bull that is one year old
(2) Al- Musinnah: A cow that is two years old
(3) Source: Abu-Dawud
(4) Source :Al-Bukhari

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nor the aging; because this does not benefit the poor. In return he should not take al-koola, which is the fat animal intended to be eaten, nor al-roba which is breeding its little ones, nor al-makhedd, which is the pregnant. He should also not take the hirzat al-mal, which is the best of the wealth that is kept away from people's sight, because it is the best of wealth and taking that would harm the rich. The Messenger of Allah ﷺ said: "Be careful not to take the best of their properties (as payment of Zakah)."(1)

Joint ownership of cattle

There are two types:

The first type: Khultat A'yaan

This is when the property that is jointly owned cannot be distinguished from each other. Khultat A'yaan can happen through inheritance and trade.

The second Type: Khultat Awsaf

This is when the share of each person is distinguishable from the other and known, and the only thing that joins them is their vicinity to each other.

(1) Source :Al-Bukhari

For both types of Khulta, the property of the two persons should be joined together and considered as one amount, if the amount together adds up to a Nisab. Both persons should also be from those upon whom Zakah is obligatory. Thus if one of them is an unbeliever, his khulta is void and has no effect. The khulta cattle should also have the same resting place or barn, the same pasture, the same milking place and one fahl (bull) which should be able to mix with them all. If these conditions exist, then the two properties are considered as one due to the effect of the khulta.The Messenger of Allah ﷺ said: "Those which are in separate flocks are not to be joined, and those which are in one flock are not to be separated for fear of (having to pay) sadaqah (Zakah). Regarding that which belongs to two partners, they can make claims for restitution from each other with equity."(2)

Khulta can make Zakah obligatory, but this is only the case for cattle, and nothing else.

An example of bringing together that which are in separate flocks is when there are three people, and each person owns forty sheep, i.e. all of them add up to one hundred and twenty sheep. If we consider each one alone, the Zakah due on the three people is three sheep (one each). If they, however, gathered all the sheep together, then the Zakah would be only one sheep for the three people. In this case they brought together what was separate, in order to pay only one sheep for Zakah instead of three.

An example of separating what was brought together is a person who owns forty sheep. When he knows that the Zakah collector is coming, he separates his sheep, putting twenty of them in one place and the other twenty in another so as not to be considered as a Nisab; as when separated like this, no Zakah is due on them.

(2) Source: Ibn Khuzaima

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Other Types Of Zakat

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Other Types Of Zakah

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Zakah on Debts

Debt

Defin tion: It is owed money to be paid by a debtor.

Ruling concerning Zakah to be paid on a debt owed by the payer of Zakah

If a person's debt is more than his property which is considered for the Nisab, or it reduces his property so that it is short of the Nisab, he does not pay Zakah; Zakah is no longer mandatory on him. However, when his debt, after deduction, does not make his property short of the Nisab, then the equivalent of his debt must be subtracted from his property, and Zakah paid on the remainder.

For example; if an individual possesses $10 000 and he is in debt up to the tune of $10 000, Zakah is not mandatory on him. This is because the debt overshadows the Nisab. This is also the case if he owes $9 950. In this case he does not pay Zakah because the amount he owes has reduced his property so that it is short of the Nisab. However if he is in debt for $4 000, he is required to deduct this amount from his money, then $6 000, on which

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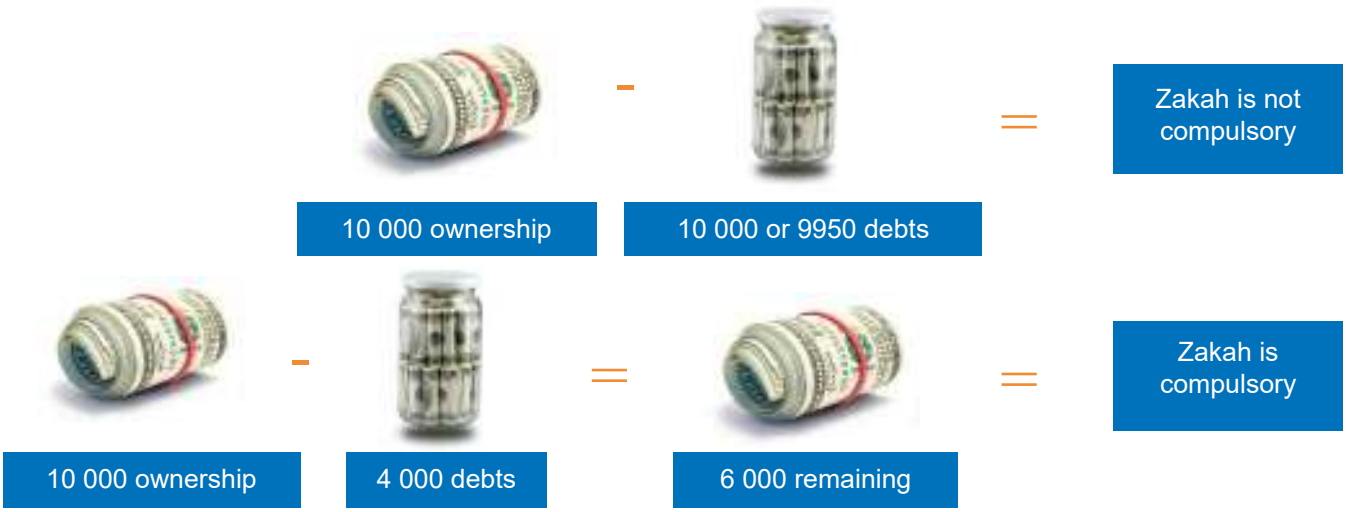
his Zakah is compulsory, will be the remainder.

This is only the case if the debtor did not use the debt for trade, such as if he buys a house that he will pay off in installments over a few years, or use the debt to purchase machines worth millions to start a huge project. As a trader might decide to expand his work and thus he buys a new production line for a few millions, which he adds to the one he already has. Do these investment debts lead to dropping Zakah from the assets as well?

To say that it does drop the Zakah would mean that there would be a loss of large sums of money from Zakah due to the poor, and may end in the opinion that many of the contemporary traders are not subject to paying Zakah. The Second Symposium on Contemporary Zakah Issues held in Kuwait in Thul Qi'da 1409 Hijra – June 1989 Gregorian concluded that:



First: All debts that finance commercial work are deducted from assets upon which Zakah is compulsory if the debtor does not have fixed assets that are more than his basic needs.

Second: Investment debts that finance industrial projects – exploited assests - are deducted from assets upon which Zakah is compulsory if the debtor does not have fixed assets that are more than his basic needs, in a way that makes the deduction a substitute for the debt. If those investment debts are deferred, the demanded annual installment should be deducted from the assets upon which Zakah is obligatory. If these goods exist, then they are considered as replacing the debt, if their value is enough. In that case the debts are not deducted from the assets upon which Zakah is compulsory. If, however, they are not enough to pay off the debt, the remaining sum is deducted from the assets upon which Zakah is compulsory

Third: For deferred housing loans which are usually paid in long-term installments, a debtor pays Zakah on the money that remains from what he has after deducting the annual installment required of him, if the rest makes a Nisab or more.

Ruling concerning Zakah to be paid on a debt owed to the payer of Zakah

1. If he foresees an impossibility of the redemption of the loan, for instance as a result of the debtor being bankrupt or denying the debt, then the creditor (payer of Zakah) is not liable to pay Zakah every year on this amount. What he does is pay Zakah for one year, once he recovers the loan.

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2. If he does not foresee any impossibility of its redemption, for instance if the debtor does not procrastinate or show any signs of postponement regarding the payment of the loan as he intends to pay it, then the creditor (payer of Zakah) is liable to pay Zakah on it every year. This is because it is considered as if the money is in his custody.

Zakah on Bonds

.Bond

This is a certificate obligating its issuer to pay its bearer a specifi d amount, when due, in addition to an agreed upon interest payable in accordance with the face value of the bond.

This is clear usury and it is forbidden; because it is indeed the accruement of interest from loans. Bonds are generally forbidden, because it is a loan with a specified interest, and anybody dealing in bonds should turn in repentance to Allah, the Most High.

Ruling Concerning the Zakah on Bonds and its Measure

Bonds are deferred debts due to their bearer from the authority that has issued them, consequently Zakah on bonds is judged in the same manner as the ruling on Zakah on debts. Zakah becomes mandatory on it when it attains the Nisab on its own, or when other things owned by the payer e.g. currencies or commercial commodities, are added to it and a full year lapses on it. In such a case a quarter of one-tenth is paid . When the bond is not yielding except till after some period, Zakah is not waived but it is paid whenever the bond is due, paying the arrears of all the past years.

Zakah on End of Service Remuneration, Retirement Remuneration and Pension.

End of Service Remuneration

Defin tion: This is an amount of money that a worker is entitled to collect from his employer at the end of his service, according to the dictates of the laws and regulations, and when the stipulated conditions are met.

Retirement remuneration

This is an amount of money that the government or organizations pay to employees or workers who are covered by laws of social insurance, when he or she does not fulfil the desired conditions to be entitled to a pension.

Pension

This is an amount of money that an employee or a worker is entitled to, on a monthly basis, from the government or an organization after completion of service, according to the application of the laws and regulations, and when stipulated conditions are met.

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Its ruling

Zakah is not obligatory on these dues while the employee or worker is still in service, because there is no complete ownership that warrants the obligation of Zakah. As he can neither spend from it nor exercise any of the ownership rights on it during his service years.

When the decision for the evaluation and payment of these dues to the employee or worker, at one time or spread out over a period of time, is made, then his ownership of these dues becomes complete and he pays Zakah on whatever he collects, just as he pays Zakah on the money he owns and benefits from.

It was stated in the first Zakah conference that any benefit money is subject to Zakah and should be added to the money the payer of Zakah has when considering the Nisab and Hawl (lapse of one lunar year).[1]

Zakah on Exploited Assets

Exploited assets

All that is intended for rent and is not intended for trade in itself, such as real estate, cars, and production plants and the like

Scholars agreed that no Zakah is due on the actual assets, but its yield is subject to Zakah. Yet it is added to the money the owner has and to trade goods to calculate the Nisab and Hawl. A quarter of a tenth should be paid as Zakah for the total amount, as is the case for Zakah of currencies.[2]

(1) Qaḍa'ya Fiqhiyyah Mu'aṣirah [Contemporary Matters of Islamic Jurisprudence] by Dr. Salaah Aṣ-Ṣaawii, page 58.
(2) Qaḍa'ya Fiqhiyyah Mu'aṣirah [Contemporary Matters of Islamic Jurisprudence] by Dr. Salaah Aṣ-Ṣaawii, page 58.

Zakah on Security Deposit

Security Deposit

Defin ton: It is money paid in advanced by a leaseholder to the landlord (to ensure the rented object is returned in a good condition).

Zakah is not mandatory on the leaseholder, because it (the money in question) is not in his possession and there is no full claim of ownership, which is a condition for the obligation of Zakah.[3]

(3) Qaḍa'ya Fiqhiyyah Mu'aṣirah [Contemporary Matters of Islamic Jurisprudence] by Dr. Salaah Aṣ-Ṣaawii, page 60.

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Zakah on Intangible Assets

Intangible assets

This is an authority belonging to an individual over an abstract entity, whether this is an intellectual product e.g. an author's right on published works of science and arts, a patent granted for works of industrial invention, or benefit from trade adverts that a trader uses to attract clients, such as trade names and trademarks.

Ruling concerning intangible assets

Intangible assets, as it is now known, have a monetary value that is recognised by Shari'ah. Thus, spending from it is permissible according to the guidelines of the Shari'ah. Furthermore, it is safeguarded and it is not permissible to transgress against it.

However, Zakah is not mandatory on the copyright or patent, when considered on its own, because it does not fulfil the conditions of Zakah; but when it yields returns, these are treated as money he owns and benefits from [1]

Zakah on Wages, Salaries and Profits from Freelance Work

Wages and salaries

Remuneration that a worker receives as payment in compensation for his work.

Its ruling

Zakah is not paid for these moneys when taking possession of them. Rather they are added to his other moneys that are subject to Zakah and then Zakah is given out for all the moneys when the Hawl has passed, beginning ffrom when the Nisab was completed. Whatever benefit he receives from this money during the Hawl, Zakah will be paid for that too at the end of the Hawl, even though the Hawl is not complete for each and every part of these moneys, so long as a Hawl has passed over the ownership of the money as a whole for the one who pays Zakah. The value that should be paid is a quarter of a tenth, 2.5%.

Zakah on ill-gotten wealth Ruling concerning Zakah on ill-gotten money

Ill-gotten wealth

It encompasses all that Islamic Law makes forbidden to possess or make use of, whether that wealth was forbidden for being harmful or evil, such as dead meat (dead animals which were not slaughtered according to requirements of Islamic Law) and wine, or is forbidden for an external reason, such as being earned in a defective method, like being taken from its owner without his permission, by force for instance, or taken from him in a manner not approved by Islamic Law – even if it is with his consent- such as through usury and bribery.

Wealth which is forbidden in itself, such as alcohol and pork, is not subject to Zakah, because it is not considered wealth that has any value in

(1) Qaḍa'ya Fiqhiyyah Mu'aṣirah [Contemporary Matters of Islamic Jurisprudence] by Dr. Salaah Aṣ-Ṣaawii, page 60.

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Islam. Such wealth must be disposed of in the manner prescribed by Islamic Law for that wealth.

- Concerning wealth which is forbidden for an external reason, which is earned through a defective method, it is not obligatory for the rightful owner to pay Zakah for it due to the absence of the full ownership condition which is needed to make the wealth subject to obligatory Zakah. If, however, it returns to its rightful owner, he must pay Zakah for one year, even if years have passed, according to the chosen opinion.

- The holder of the forbidden wealth is still considered as possessing it if he does not return it to its rightful owner and he has to pay the Zakah due on it, but the sin for taking it remains for what wealth remains with him, and him paying Zakah on the wealth would be considered as part of the religious obligations due on the money/property. The money he paid out will not be considered as Zakah which he would be rewarded for, nor will this discharge him of the sin of taking it unless he returns all the wealth to its rightful owner, if he knows him,[1]

Instructions

How to disburse of ill-gotten wealth

The possessor of ill-gotten wealth, due to the method he gained it, is not the owner, no matter how long he possessed such wealth. Moreover it is compulsory for him to return it to its rightful owner or (the owner's) inheritor - if he knows him. If finding the legitimate owner proves unsuccessful, it is compulsory for him to spend it in charity to be free of it - with the intention of the charity being on behalf of the owner.

If one takes money as payment for work which is prohibited, he has to spend it in any charitable way but he must never return it to whomever he took it from, for that may involve helping another to commit a sin, and also so that the employer does not gather money that would allow him to employ someone to do a job which is prohibited.

Ill-gotten wealth is not to be refunded to the person it was taken from, if the person is adamant and bent on continuing in the prohibited dealings that led to the wealth being haram in the first place, e.g. benefits accruing from usury. This wealth should be spent on charity as well.

If returning the actual ill-gotten wealth proves difficult, it is mandatory on its posessor to return its equivalent, or value, to its rightful owner if he knows him, or else to spend its equivalent, or value, as charity with the intention of the charity being on behalf of its owner.[2]

(1) Qadhaaya Fiqhiyyah Mu'asirah pg 61 and ff.

(2) Qadhaaya Fiqhiyyah Mu'asirah pg 61 and ff.

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People to whom Zakat is paid and how it is paid

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People to Whom Zakah is Paid and How it is Paid

People to Whom Zakah is Paid

People to whom Zakah is paid are those that are entitled to it, and these are the eight categories of people that Allah Almighty mentioned exclusively in His statement: "As-Sadaqah (Zakah) are only for the Fuqara'(poor), and Al-Masakeen (the needy), and those employed to collect (the Zakah), and to attract the hearts of those who have been inclined towards Islam, and to free captives, and for those in debt, and for Allah's cause (i.e. for those fighting in holy battles), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. Allah is All-Knower, All-Wise."

(At-Taubah: 60)

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1. The poor

The poor

Defin tion: The plural of faqir, a person who does not have anything with which he can fulfil his basic needs and that of his family i.e. food and drink, clothing and shelter.

He is given from Zakah that which is enough to sustain him and his family for a complete year.

2. The needy

The needy

The plural of miskeen, a person who possesses half or more of his needs e.g. a person with one hundred but needs two hundred. The balance he needs is given to him and his family for a year.

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3. Its administrators

Its administrators

Those who have been appointed by the authorities to gather Zakah and monitor its distribution to those who need it.

They are given from the Zakah fund an amount equal to the wages they get for their work, even if they are rich, for the collectors have devoted themselves to this work, unless they are paid wages or salaries from the state and then they should not be give from the Zakah. The collectors are those who work in collecting Zakah, recording it, guarding it and giving it out to its beneficiaries

Settling the administrators of Zakah.

A Zakah administrator and a debtor-even if they are rich-are paid from the Zakah. This is also the case of a person capable of earning a living, if he is fully engaged in seeking knowledge of the Shari'ah but does not have money - because seeking knowledge is (a form of) striving in the cause of Allah. Also included in these categories is the fighter in the cause of Allah and those whose hearts are inclined towards Islam. However in a case where the one capable of earning is a worshipper that left his work to fully devote himself to optional aspects of worship, he is not paid from Zakah, because the benefit of the worship is restricted to the worshipper, as in contrast to knowledge.

Allah Almighty said: "O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all wants), and Worthy of all praise. Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins etc.); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficien for His creatures' needs, All-Knower."
(Al- Baqarah: 267:268)

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4. Those whose hearts are inclined towards Islam

Those whose hearts are inclined towards Islam

Respected leaders, for whom it is hoped, by giving them Zakah, that they will either accept Islam, refrain from evil, have their faith strengthened (if already Muslims), or defend the Muslims against an enemy.

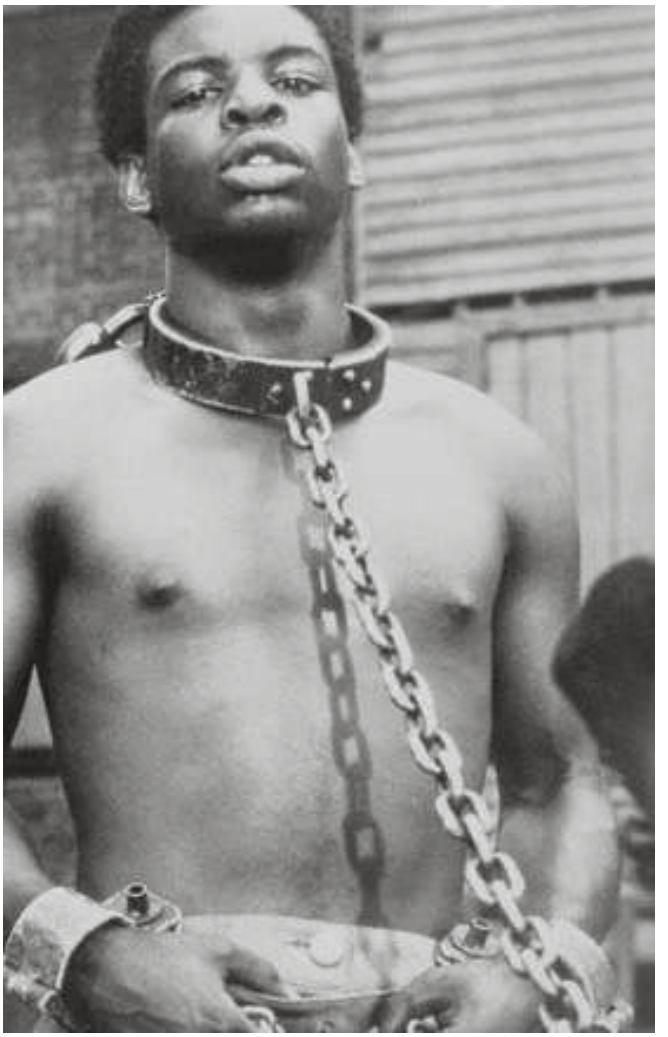
They are given from the Zakah an amount that results in their hearts being inclined towards Islam, God willing.

5. The Slaves

The Slaves

The slave and the partial slave (who is the slave who is trying to buy himself from his master) are given from the Zakah what is enough for them to free themselves completely.

Zakah can be paid to them so that each one of them is able to become a completely free man and a useful member of the society, and be able to worship Allah, the Most High, in the best manner. Paying the ransom for Muslim prisoners of war is also included in this category.



6. Debtors

Debtors (Al-Gharimoon)

The plural of gharim: The one in debt.

Debtors are of two types:

1. A person who incurs a debt to fulfil his personal needs; he is given from Zakah an amount to pay the debt, if he is poor.
2. A person who incurs a debt as a result of reconciling two groups of Muslims; he is given from Zakah an amount to pay his debt, even if he is rich.

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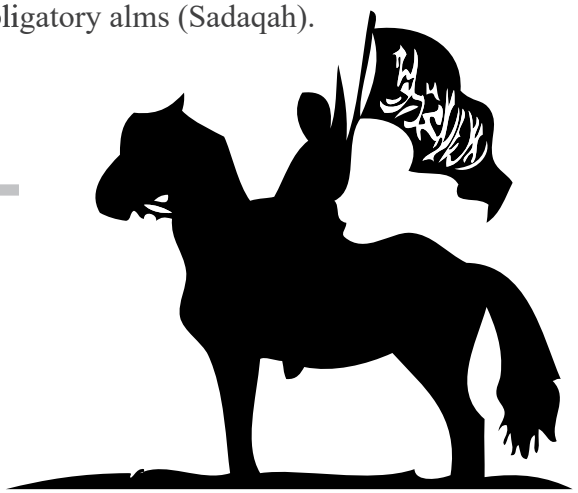
7. For Allah's cause

For Allah's cause

Those who are fighting in the cause of Allah.

They are given an amount that will suffice them in fighting in the cause of Allah. Also included in this category are numerous da'wah activities that are counted as striving in the cause of Allah, if such could not be sponsored or sustained through non-obligatory alms (Sadaqah).



8. The wayfarer

The wayfarer

A traveller who is stranded and has no money with him.

He is given from Zakah an amount that ensures his safe delivery to his country of residence, even if he is rich in his own country.

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Warning

1. Zakah can never be given to any other than the eight categories of people mentioned, even if it is for a good and philanthropic cause e.g. the building of Mosques, schools, hospitals, and other charitable causes which are eligible for alms.
2. It is not a condition to cover all of the eight categories mentioned; rather, it suffices if any of them is given the Zakah.

Those to Whom Zakah is Not Paid

1. The wealthy and those able to earn a living

Due to the Prophet's statement ﷺ: "There is no share of it (Zakah) for the rich and those who are strong and able to earn a living."(1)

2. Parents, children and wives (those who are financially dependent on the person)

It is not permissible to give Zakah to those whom a Muslim is obliged to cater for e.g. the father, mother, grandfather, grandmother, children, and grandchildren; this is because giving Zakah to them will make them needless of his mandatory spending, thereby freeing him of their burden and as a result the benefits of Zakah goes to him, just as if he had paid it to himself.

(1) Source:Abu Dawud

3. Disbelievers whose hearts are not inclined (to Islam etc.)

It is not permissible to give Zakah to disbelievers, as long as the intention is not to incline their hearts to Islam etc. This is due to the Prophet's statement ﷺ: "It (Zakah) is collected from their rich and given to their poor,"(2) i.e. the rich among the Muslims and their poor, but none other than them. Also because one of the aims of Zakah is to enrich the poor Muslims and consolidate the pillars of love and brotherhood among individuals of the Islamic society, but this is not permissible with regards to the disbelievers.

4. The household of the Prophet ﷺ (3)

Zakah is not permissible for the household of the Prophet ﷺ as a mark of honour and respect to them. The Prophet ﷺ said: "Indeed these alms are only people's impurities and indeed they are not permissible for Muhammad and his household."(4)

(2) Source:Al-Bukhari
(3) The Prophet's household are the offspring (banu) of Hashim
(4) Source: Muslim

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5. The freed slaves of the household of the Prophet ﷺ

They are the slaves freed by the household of the Prophet ﷺ, due to this hadith: "Indeed, alms are not permissible for us and verily, the freed slaves of a people are part of them." (1) "Part of them" i.e. the ruling concerning the former also applies to the latter. As such, Zakah is forbidden for the freed slaves of the household of Banu Hashim.

6. An unfreed slave

Zakah is not paid to a slave, because the property of a slave belongs to his master. When Zakah is paid to him, it is transferred to the ownership of his master. Furthermore, it is the responsibility of his master to cater for him. Excluded from this is the one working to free himself from slavery (mukatib); he is given from Zakah what is sufficient to settle what is left of the stipulated amount. Also the slave who administers Zakah can be given Zakah; when a slave is an administrator of Zakah, he is given from it, because he is like a labourer and a slave can be hired on the permission of his master.

Payment of Zakah

When the payment of Zakah is due

The prompt payment of Zakah is compulsory when the means are available, and it is not permissible to postpone its payment except in cases of necessity e.g. if the money is in a country that is far away, or the person is serving a jail term etc.

Evidence for the prompt payment of Zakah is in Allah's statement "…but pay the due thereof on the day of its harvest" (Al-An'am: 141), "…and give Zakah" (An-Nur: 56); (a Qur'anic order), as an order necessitates prompt compliance.

Ruling concerning advanced payment of Zakah

It is permissible to pay Zakah up to two years in advance if the Nisab is complete at the time of advancing the payment.

(1) Source: At-Tirmidhi

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Where Zakah should be paid

Although it is preferred to pay Zakah to the people of the country wherein the property lies, it is also permissible to transfer Zakah from its country of origin to another country, which is either near or far from the country where the property is located, for any specific reason, for example if the other country is experiencing extreme poverty, or if the payer of Zakah has relatives there who are poor (to the same extent as those in his own country). Indeed, paying Zakah to ones relations who are in need is beneficial, i.e. it is charity (sadaqah) and also it strengthens the bond of kinship.

The opinion of the permissibility of transferring Zakah is correct, due to the statement of Allah Almighty: "As-Sadaqat (Zakah) are only for the Fuqara'(poor), and Al-Masakeen (the needy)" (At-Taubah: 60), i.e. the poor and the needy everywhere.

That which is taken for Zakah and that which is not

Zakah is taken from the average of the wealth, not from its best nor from its worst. It is therefore, not obligatory for one paying his Zakah to give the healthiest of his cattle, the pregnant one or the billy goat. Nor does he have to give the finest of his fruits; unless it so pleases him and he is satisfied with that.

But he may not give the bad instead of the good, unless all his wealth is bad or all his cattle were sick, in that case he may pay his Zakah from that.

Allah Almighty says: "...and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein." (Al- Baqarah: 267). Furthermore, in the hadeeth: "Al-Harema[1] (an old goat), one with a defect in the eye[2] or a Tays[3] (infertile male goat) is not to be accepted as sadaqah (Zakah) unless the collector wishes,"[4] and he also said (to Mu'ath): "Refrain from picking (as a share of Zakah) from the best of their wealth."[5]

Instructions

1. The Zakah payer must investigate to see who are eligible to receive Zakah. It should not be only an annual habit, just giving it to anyone even if the people do not deserve it. The Prophet ﷺ said: "But no rich man or one who is strong and able to earn has a share of it."[6]
2. The Zakah payer must strive to find those who rightfully deserve the Zakah and are most in need of it. The more a person shows the characteristics of rightfully deserving Zakah, the more he should receive it; such as a poor relative or a poor seeker of knowledge, and so on.

Those who deserve Zakah most

It is important for the payer of Zakah to investigate to see who are most deserving of Zakah and who are in dire need of it. The more characteristics of eligibility one finds in an individual, the more deserving he is of Zakah, e.g. a poor relative or a poor student of knowledge and so on, in this manner.

(1) Al-harema: Very old
(2) Dhat 'ewar: It has a defect with which it can't be bought
(3) Tays: A billy goat that is not fertile, so it is useless
(4) Narrated by Bukhari
(5) Narrated by Bukhari
(6) Source:Abu Dawud

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Important facts about Zakah

Monetization of Zakah :

The basic way to pay Zakah is to pay it from what it is mandated on; but it is permissible to monetize it when a compelling need for this arises.

Relationship of State / Country with Zakah :

The norm is that Zakah on properties is to be monitored by the authorities and not left to the payers' discretion. If the authorities however neglect this duty, the responsibility would then lie on every Muslim.

Investing the Zakah money to benefit the recipients :

It is permissible to invest Zakah money in beneficial projects whose benefits go to the people entitled to it when an immediate need requiring its prompt distribution is not found.

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Is there any other right apart from Zakah e.g. tax to be paid on a property?

Zakah is a calculated periodic right payable from a property and it is an individual obligation upon everybody that has the capacity to pay it. On one's property there are other rights apart from Zakah, which are characterised by being contingent and are not calculated according to any known formula as Zakah is. They are also not as constant as Zakah and do not become obligatory due to the presence of money; rather, they become obligatory due to some contingent reasons, and the ownership of money is a condition for it being obligatory. Examples include spending on ones parents, relatives, wife, and in the prevention of any harm in times of disaster when the public treasury cannot take care of it.

Levies/taxes do not spare one from Zakah, even if they are equitable. Zakah is a form of worship, while tax is a civic duty and one does not replace the other.

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Dates

Barley

To Whom Zakah Al-Fitr is Given

akah al-Fitr is distributed to the eight categories that Zakah (on property) is given to, and these are mentioned in Allah the Most High's Statement "As-Sadaqah is only for the fuqaraa (the poor)..." (At-Taubah: 60)

The Wisdom Behind Zakah Al-Fitr

1. Purification of the person who fasted, from idle talks and obscenity, as it has been reported from Ibn 'Abbas that: "The Messenger of Allah ﷺ ordained Zakah al-Fitr to be a cleansing, for the one who fasted, from idle talks and obscenity(1), and as food for the needy."(2)

This is because in most cases the fasting person is not free from vain actions, such as idle speech; so this sadaqah becomes an expiation for the person from the prohibited or detested speech he spoke which lessens the rewards of good deeds or may even violate the fast.

2. Generosity towards the poor and needy, and sparing them from begging on the day of 'Eid, which entails humiliation and shame on a day that is meant for rejoicing and happiness; so that they join the rest of the community in celebrating the 'Eid.

(1) Ar-Rafath: obscene statements
(2) Source: Abu Dawud

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Voluntary charity (alms)

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Voluntary Charity (Alms)

Voluntary

Anything given as a means of getting closer to Allah, the Most High, in ways other than what is obligatory.

From this definition, gifts and other things given with the intention of fostering love are excluded; they are not classified as alms which are specially defined by some rulings of the Shari'ah

The Ruling of Voluntary Charity.

Voluntary charity is recommended at all times, especially when needed, and we have been encouraged to give charity in the book of Allah and the traditions of His Messenger ﷺ. For example:

Allah's statement: "Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times?" (al- Baqarah: 245)

On the authority of Abu Hurairah (may Allah be pleased with him) who said: The Messenger of Allah ﷺ said: "Whoever spends in charity the equivalent of a date from pure earnings- and Allah accepts only that which is pure- Allah will accept it with his right hand and nurture it for its owner as any of you nurtures his foal –and a foal is the offspring of a horse – until it becomes like a mountain."(1)

The Prophet ﷺ counted the person who gives alms in secret to be among the seven that Allah will cover with His shade on the day when there will be no shade except His shade: "...and a man that gives alms and makes this secret to the extent that his left hand knows not what his right has spent."(2)

On the authority of Ka'b ibn 'Ujrah (may Allah be pleased with him), the Prophet ﷺ said: "...and alms extinguishes bad deeds just as water extinguishes fire "(3)

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(1) Agreed Upon

(2) Agreed Upon

(3) Source: At-Tirmidhi

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Ethics of Voluntary Alms Giving

1. Compulsory ethics

A. Purification of intention; one gives charity seeking Allah's Face alone, not for purposes of showing-off or seeking a reputation with the people of being generous.

B. Desisting from reminding (people) of your generosity and from inflicting them with injury; Allah says: "O you who believe! Do not render in vain your sadaqah (charity) by reminders of your generosity or by (inflicting) injury." (al-Baqarah: 264)

2. Recommended ethics

A. It is encouraged for a Muslim to give alms to those he is not obliged to cater for among his relatives who need it e.g. paternal and maternal uncles, a wife giving to her poor husband etc. This is better than giving to people other than them. Allah the Most High says: "To an orphan, near of kin," (al-Balad: 15), and in a hadith: "Indeed giving alms to the needy is rewarded and to a relative, a double reward is taken – one for giving alms and the other for strengthening the bond of kinship."(1).

B. Selecting from his wealth that which is lawful, pure and that which he desires for himself. Allah, the Most High, says: "By no means shall you attain Al-Birr (piety, righteousness, etc.) unless you spend (in Allah's cause) of that which you love." (Aal 'Imran: 92)

C. Secrecy while giving it: because of that being closer to having a pure intention, and farther from showing-off or seeking a good reputation, just as it is also more honourable for the poor person. Allah says: "If you disclose your Sadaqah, it is well, but if you conceal it and give it to the poor, that is better for you" (al- Baqarah:271). When a benefit is expected by giving alms in the open e.g. to serve as an example and a way to encourage those present to do the same, it is then encouraged to give the alms in this way; but a Muslim must be aware of his intention and monitor it.

D. The alms are to be given from what one can afford, no matter how small. The Prophet ﷺ said: "Fear and protect yourselves from hell, even with half of a date."(2)

(1) Source : An-Nasai

Benefits of Voluntary Charity

Firstly: Benefits accruing to the individual

1. Purification for the soul. Allah, The Most High, says: "Take sadaqah (alms) from their wealth in order to purify them and sanctify them with it." (at–Taubah: 103)

2. Following the example of our leader, Muhammad ﷺ. Indeed, part of his noble manners was being open-handed and generous, and he would give as someone who did not fear poverty. He also used to say to Bilal: "Spend O Bilal, and fear not penury(3) from the Owner of the Throne."(4)

3. Allah replaces for the giver whatever he spends, while He will raise the status of his soul. Allah, the Most High, said regarding this: "And whatever you spend of anything in Allah's cause, he will replace it."(Saba: 39)

4. Purification of wealth from the misdeeds of selling: On the authority of Qais ibn Abu Gharazah (may Allah be pleased with him): "During the time of the Prophet ﷺ, we used to be called As-Samāsirah (5). The Messenger of Allah ﷺ passed by us and called us by a better name than that and said: 'O you traders, indeed erroneous speech and swearing do accompany

(2) Source: Al Bukhari
(3) Penury: poverty
(4) Source: Al-Bazaar
(5) As-Samāsirah: is used to mean traders

trade, so neutralize[1]it by giving alms."[2]

5. Being rewarded and having one's sins expiated. The Prophet ﷺ said: "Whoever gives in charity the equivalent of a date from pure earnings– and Allah accepts only that which is pure- Allah will accept it from him with his right hand and nurture it for his owner as any of you would nurture a foal, until it becomes like a mountain."[3].
6. A Muslim benefitting from his continuous alms after his death. On the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet ﷺ said: "Whenever a man dies his deeds are cut from him, except these three: a continuous charity, beneficial knowledge that is being benefited from, and a pious child that continues to pray for him."[4]
7. Charity is a reason for the increase and prosperity of wealth, for it is a manifestation of gratitude to Allah, the Giver. This is because a person who is grateful to Allah is promised an increase in blessings. Allah says: "And (remember) when your Lord proclaimed, 'If you are grateful, I will surely give you more (of My Blessings); but if you deny (My favors), indeed, My punishment is severe."(Ibraheem:7)

Secondly: Benefits accruing to the society

1. Voluntary alms complement the function of Zakah in the society.
2. Engendering solidarity, cooperation, stability and love in the Muslim society.

(1) To neutralise, it is an order to mix; the Prophet ordered them to mix the sins with giving alms so that the alms would expiate for any accidental false speech etc. that may occur during selling.
(2) Source: Abu Dawud
(3) Agreed Upon
(4) Source: Muslim

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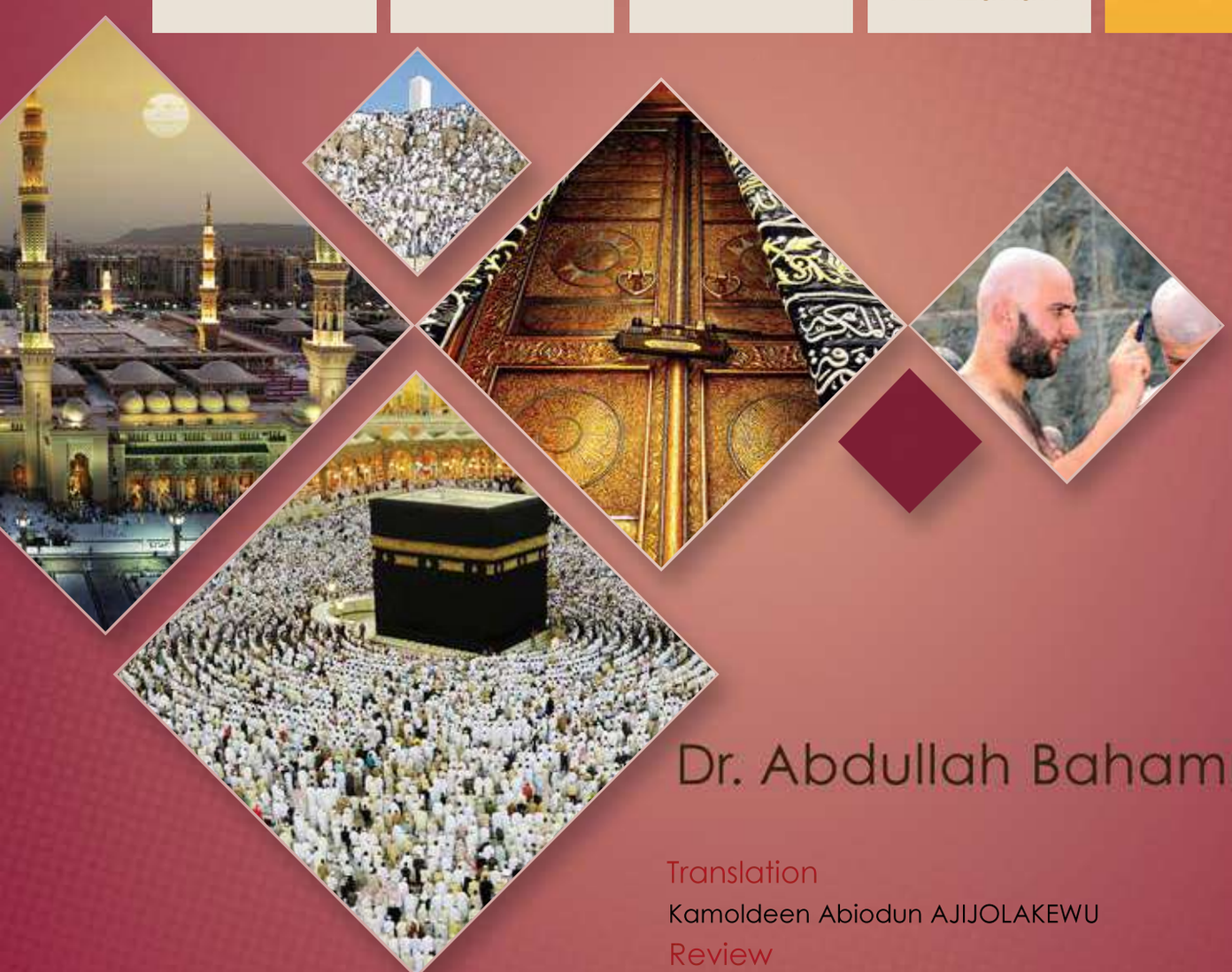

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Explanatory Introduction to Hajj (the Pilgrimage)

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1 Explanatory Introduction to Hajj (Pilgrimage)

Makkah

A name derived from the semitic word Bakk which means valley.

Makkah: Historic Past and Present

Moreover, the name Makkah has been used as Bakkah in the statement of Allah, the Most High: "Verily, the first house of worship appointed for mankind was that of Bakkah (Makkah), full of blessing and guidance for the 'Alameen (mankind and the jinn)." (al 'Imran: 96)

The history of Makkah can be traced back to the nineteenth century B.C. during the time of our leaders, Ibraheem and Isma'eel (peace and blessings of Allah be upon them), as they were the first to inhabit the place. Allah, the Most High, reporting Ibraheem's speech, said: "Our Lord! I have made some of my offspring to dwell in an uncultivable valley by your Sacred House (the Ka'bah at Makkah) in order- Our Lord!- that they may perform as-Ṣalāt; so fill some hearts among men with love towards them, and provide them with fruits so that they may give thanks." (Ibraheem: 37). As a result of Ibraheem's prayer (peace be upon him), Zam-zam (blessed water) gushed from below Isma'eel's feet when the food and water supplies with his mother, Hajar, had become completey depleted. Since then, different tribes began to arrive at the location of the water and life began flowing into Makkah.

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The tribes began to increase in number as they arrived one after the other, and eventually, the management of the state of affairs of Makkah became that of the Quraish. The clan of Quraish assumed authority of Makkah until the emergence of the Prophet ﷺ who exerted the greatest influence in changing the lifestyle of the venerated Makkah and the entire world.

Muhammad, son of Abdullah, ﷺ was commissioned as a prophet while in Makkah and the Ka'bah became the Qiblah (direction of prayer) for the Muslims, while Makkah became the cradle of Islamic da'wah (inviting to Islam), but its people were the ones who deterred others, the most, from this da'wah, and the ones who were the most severe in punishing anyone who adopted it until the Muslims were forced to migrate to Madinah, where an Islamic State was formed. Thereafter, the Prophet ﷺ returned to conquer Makkah and ever since, it has become a major, Islamic state until this day. The revered Makkah- the sacred precinct specifically- has enjoyed a high degree of attention from the Caliphs and Muslim rulers: developing and expanding it, so making it a centre from where the light of Islam is emitted to the whole world.

Virtues of Makkah

1. It is indeed safe for anyone who enters it.

Allah, the Most High, said: "Whosoever enters it attains security." (al 'Imran: 97) i.e. the sacred precinct..

2. The anti-christ (Al-Masih al-Dajjal) and the plague will not enter it.

On the authority of Abu Hurairah ﷺ, the Prophet ﷺ said: "Al-Madinah and Makkah are surrounded by angels, each path leading to it having an angel (guarding it); neither the anti-christ nor plague will enter it."(1)

3. A Ṣalāt in Masjid al-Harām is worth a hundred thousand Ṣalāt.

On the authority of Jabir ﷺ, the Prophet ﷺ said: "A Ṣalāt in the Haram Mosque is more rewarding than a hundred thousand Ṣalāt in another Mosque."(2)

(1) Source: Ahmad.
(2) Source: Ibn Majah.

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4. It is indeed the most beloved place to Allah.

The Messenger of Allah ﷺ said: "By Allah! You are the best of Allah's land and the most beloved of Allah's land to Allah."(1)

Specific Rulings Concerning Makkah and the Haram (sacred precincts)

1. Severe punishment for whoever intends evil in the sacred precincts, whether he performs it or not.

Allah, the Most High, said: "And whoever inclines to Ilhād (evil actions) therein or to do wrong, we shall cause him to taste a painful torment." (Al-Hajj: 25). The word Ilhād in the verse above refers to every act of disobedience towards Allah. On the authority of Ibn 'Abbās ﷺ, the Prophet ﷺ said: "The most disliked person in the sight of Allah are three" and he mentioned among them "A Mulhid (evildoer) in the sacred precincts."(2)

2. Prohibition of killing or blood-spilling therein.

Allah the Most High said: "And when we made the House (the Ka'bah at Makkah) a place of resort for mankind and place for safety." (al-Baqarah: 125). Whosoever enters Makkah will find safety therein; that is why the Prophet ﷺ said: "It is not permissible for any of you to carry a weapon while in Makkah"(3)

The Prophet ﷺ also said: "It was Allah who made Makkah a sacred precinct, and not the people; it is not permissible for whoever believes in Allah and the day of resurrection to spill blood in it and to fell(4) a tree in it."(5)

Killing or blood-spilling

3. Prohibition of the disbelievers and polytheists from entering the sacred precinct (Haram).

Allah, the Most High, said: "O you who believe! Verily, the polytheists are impure. So let them not come near al-Masjid-al-Haram (at Makkah) after this year." (At-Taubah:28). And the Prophet had already ordered, while in Minā, for an announcement to be made that: "After this year, no polytheist should come for pilgrimage nor should anybody perform circumambulation of the Ka'bah naked."(6)

(1) Source: at-Tirmidhi.
(2) Source: Bukhari.
(3) Source: Muslim.
(4) Ya'ḍid : to fell.
(5) Source : Bukhari.
(6) Source: Bukhari.

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4. Prohibition of hunting, cutting of trees and picking up lost objects while in the sacred precinct.

On the authority of Ibn ‘Abbās ﷺ, the Prophet ﷺ said: “Allah made Makkah a sacred precinct, for it was never permitted for anyone before me and neither is it going to be permitted for anyone after me. It has only been permitted for me for an hour of a day. None of its green plants are to be cut(1), nor its trees be felled(2), nor its game be startled and no lost object(3) is to be picked up by someone, except who wishes to notify the public (of the lost and found object).”(4)

Landmarks of Hajj

Landmarks of Hajj

Its visible features distinguishing Hajj as a form of worship

1. Arafāt

Arafāt: singular, Arafah. It was so named either because of Adam and Hawā’s (Eve) meeting and knowing one another there or because men confess their sins there. It is a landmark outside the boundaries of al-Haram and lies south-east of the Masjid al-Haram by 22km. Its total area is 10.4km squared. The pilgrims gather in it on the 9th day of the month of Ḍhul-Hijjah.

Arafāt

*Masjidu -N’amirah

N’amirah is a mountain west of the Mosque, and the Mosque of N’amirah (Masjidu N’amirah) is named after it. The Prophet ﷺ had once stopped over at the valley of Uranah where he delivered a sermon and prayed. The mosque was later built, in the beginning of the “Abbāsid Caliphate”, on the point where he had given the sermon and prayed in the valley of Uranah. Its expansion and construction were completed during the Saudi era during which its area became more than 110,000 square metres. The pilgrims gather here on the 9th day of the month of Ḍhul-Hijjah.

Masjidu N’amirah

(1) Yukhtalā khalāhā: to cut its viable plant.
(2) Ya’ḍid: to fell
(3) Al-Laqtah: a lost object which is found, but whose owner is unknown.
(4) Source: Bukhari

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*Masjidus-Sakharaat

It is at Arafāt, at the foot of the Mount Rahmah, on the right side of one who is climbing up it, and there are large rocks on it. The Messenger of Allah stayed there on the night of Arafah, and pilgrims gather there on the 9th day of the month of Dhul-Hijjah.

*Masjidus-Sakharaat

*Mount Rahmah

It is a small mountain that is made up of a big boulder. It lies about a distance of 20 km east of Makkah. It has a level and wide top covering 640 meters and pilgrims gather on it on the 9th day of the month of Dhul-Hijjah.

*Mount Rahmah

2. Mina

It was named Mina as a result of the blood which was spilled there. It lies between Makkah and Muzdalifah at a distance of 7km north-east of the Masjid al-Haram. The pilgrims pass their nights there on 11th and 12th of Ḍhul-Hijjah for those who hasten to leave, and on the 13th night for those who tarry. It is a landmark within the boundaries of the Haram and it is here that the Masjid al-Khaif and the three Jamarāt are located.

Minā

* Al-Jamarāt

Al-Jamarāt is the plural of jamrah, which means a small pebble. The three Jamarāt of the Hajj rites in Mina are: al-Jamratus-Sughrā, al-Wusṭā and al-Aqabah. These are stony pillars in the middle of three basins as a sign of the place where Shaytaan appeared and was stoned by Prophet Ibraheem (peace be upon him). The distance between Jamratul-Aqabah and Wusṭā is about to 247m, and between al-Wustaa and as-Sughrah is close to 200m.

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*Masjid al-Khaif.

It is situated at the southern foot of Mount Mina, close to the Jamratus-Sughrā.

Masjidul-Khaif

3. Muzdalifah

Muzdalifah is a place between Mina and Arafah. The pilgrims pass their night there after standing on ‘Arafah. The Mash’ar al-Harām lies in the middle of Muzdalifah, and this is a place where it is recommended for pilgrims to stay and supplicate to Allah the Most High, remembering and thanking Him. At this place the pilgrims pass their night after descending from Arafah after sunset on the 9th of Ḍhul-Hijjah

Muzdalifa.

4. Al-Masjidul-Harām

*The venerated Ka’bah

The venerated Ka’bah takes the shape of a cube.

* Hijr Isma’eel

It is the northern portion of the House (Ka’bah) and it is the portion which, due to scarcity of funds, the Quraish were unable to include as part of the House when they rebuilt it. They put a curved wall in its place to indicate that this portion is part of the House. The name, Hijr Isma’eel, is a name used by the people; it is not one given by the Shari‘ah.

The venerable Ka’bah

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*Al-Hajar al-Aswad (Black stone)

It is located at the southern corner of the Ka'bah, on the left of the door of the Ka'bah. This stone is from Heaven. The black stone has cracked through time and nothing remains of it except eight very small stones, the size of dates.

The Black Stone

*Ar-Rukn al-Yamāni (The Yemeni corner)

It is the south west corner of the Ka'bah and it is named the Yemen corner because it faces the direction of Yemen. One of the characteristics of the Yemen corner is that it stands on the initial foundations of the House as built by Prophets Ibraheem and Isma'eel (peace and blessings of Allah be upon them both).

*Ar-Rukn al-Yamāni (The Yemeni corner)

* Al-Multazam

It is the portion between the black stone and the door of the Ka'bah and measures close to two meters. It is a place where prayers are answered and it is Sunnah to supplicate there while touching it with the cheeks, chest, arms and hands.

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Simplifying and Teaching the Rules of Islam

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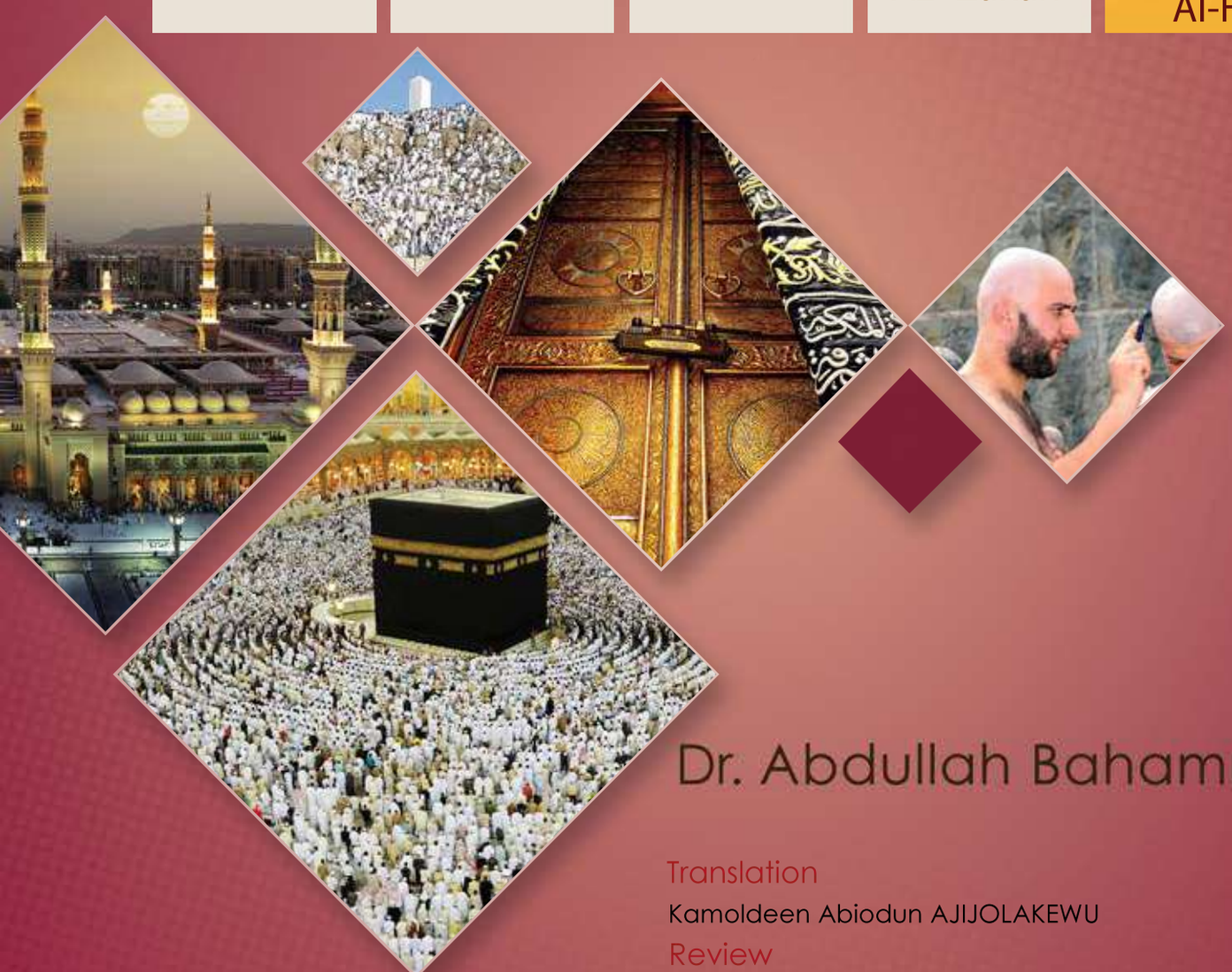

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Rulings Regarding Hajj and Umrah

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Rulings Regarding Hajj and ‘Umrah (Greater and Lesser Pilgrimage)

Contents

Rulings Regarding Hajj and ‘Umrah (Greater and Lesser Pilgrimage)

Al-Hajj

’Umrah

Al-Hajj

Al-Hajj, literal meaning

Intention and Orientation

Al-Hajj in the context of Shari`ah

It is a religious ritual that entails traveling to the city of Makkah at a stipulated time, to observe specific r tes.

The ruling of Hajj and its virtues

Hajj is one of the pillars of Islam which Allah, the Most High, has prescribed for His servants. Allah said: “And Hajj (pilgrimage to Makkah) is a duty that mankind owes to Allah, those who can afford its expenses; and whoever disbelieves (i.e. denies Hajj), then Allah stands not in need of any of the ‘Alameen(mankind and jinn)”(Al ‘Imrān: 97). The Prophet ﷺ said: “Islam is built on five pillars; bearing witness that there is no deity worthy of worship except Allah, and that Muhammad is his servant and Messenger, observing Ṣalāt, paying Zakat, pilgrimage to the House (Hajj), and fasting (Saum) in the month of Ramadan.”(1) The Messenger of Allah also said; “Whoever goes on pilgrimage to Makkah and did not engage in rafath(2), and fusuq(3), will have his past sins forgiven.”(4)

To perform Hajj is obligatory once in a lifetime.

(1) Agreed upon.
(2) Ar-Rafath: illicit talk.
(3) Al-Fusuq: Sin.
(4) At-Tirmidhi.

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Conditions of Hajj

1. Islam

Hajj is not prescribed for a disbeliever, and it is not accepted from him.

2. Sanity

It is not prescribed for the insane due to the Prophet's ﷺ statement: "The pen has been raised (i.e no sins will be recorded) for three people: the sleeping person until he wakes, a child until maturity, a mentally deranged person until consciousness is regained."[1]

3. Puberty

It is not obligatory on minors (children), but if they enter into ihram for Hajj, then their Hajj will be valid. However, this does not suffice for the proper Hajj (when the child attains maturity) i.e. the Hajj (of a young child) is supererogatory as evidenced by the hadeeth of Ibn 'Abbās ﷺ as he stated that a lady went to the Messenger of Allah ﷺ with a child raised up and said, "Can he perform Hajj" and the Prophet said: "Yes, and you will be rewarded."[2]

It is permissible for a child to assume Ihram for Hajj.

(1) Abu Dāwud.
(2) Muslim.

4. Freedom

Hajj is not obligatory upon a slave; the Prophet ﷺ said: "Any slave who observed Hajj before his freedom must perform another after his freedom."[3]

5. Ability

It is the possession of provisions[4] and a means of transportation,[5] as Allah the Most High said: "And Hajj is a duty that mankind owes Allah, those who can afford the expenses..." (Al 'Imrān; 97)

6. Presence of a Mahram[6] with a woman

Due to the hadeeth of Ibn 'Abbās ﷺ: I heard the Prophet ﷺ say while delivering a sermon: "A woman must not travel except with a male unmarriable relative." Upon that a man stood and said: "Indeed, my wife has gone out on pilgrimage and I have been enlisted to fight in such and such a battle." The Prophet ﷺ replied: "Go and perform Hajj with your wife."[7]

Hajj on behalf of another

A person who cannot perform Hajj or 'Umrah as a result of old age, permanent illness, or some weakness in his body due to which he cannot make the journey, should have somebody perform Hajj and 'Umrah on his behalf, and this is valid for him even if he regains his health after his representative had already entered into the state of Ihram for Hajj or 'Umrah. On the authority of al-Faḍl Ibn 'Abbās ﷺ: A woman from al-Khath'am said, "O Messenger of Allah, the obligation from Allah to perform Hajj came upon my father while he is very old and incapable of riding a camel." The Prophet ﷺ said: "Perform Hajj on his behalf."[8]

(3) Al-Bayhaqi.
(4) Az-Zaad: Basic necessities, such as food, drink and clothing.
(5) Ar-Rāhilah: Means of transport, e.g. a car, plane or ship.
(6) Al-Mahram: An unmarriable relative of a woman e.g. the father, brother, uncle, etc.
(7) Agreed upon.
(8) Source: At-Tirmidhi.

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A man incapable of Hajj

There are numerous conditions stipulated for the person performing Hajj on behalf of another:

1. He must have met the aforementioned conditions of Hajj.
2. He must have first performed Hajj for himself. When a person performs Hajj on behalf of another, but has not performed it for himself, such a Hajj on behalf of another person is not valid; thus the Hajj he performed for the other person then becomes for him, and it is considered as a valid Hajj for him in Islam. Evidence for this is what was confirmed on the authority of Ibn ‘Abbās ﷺ: The Prophet ﷺ heard a man saying; “Labbayka on behalf of Shubruma,” the Prophet ﷺ asked: “Who is Shubruma?” He replied: “A brother or a relative of mine.” The Prophet then asked: “Have you performed Hajj for yourself?” He replied: “No.” So the Prophet ﷺ said: “Perform Hajj for yourself, then perform (Hajj) on behalf of Shubruma.”(1)

(1) Source: Abu Dāwud.

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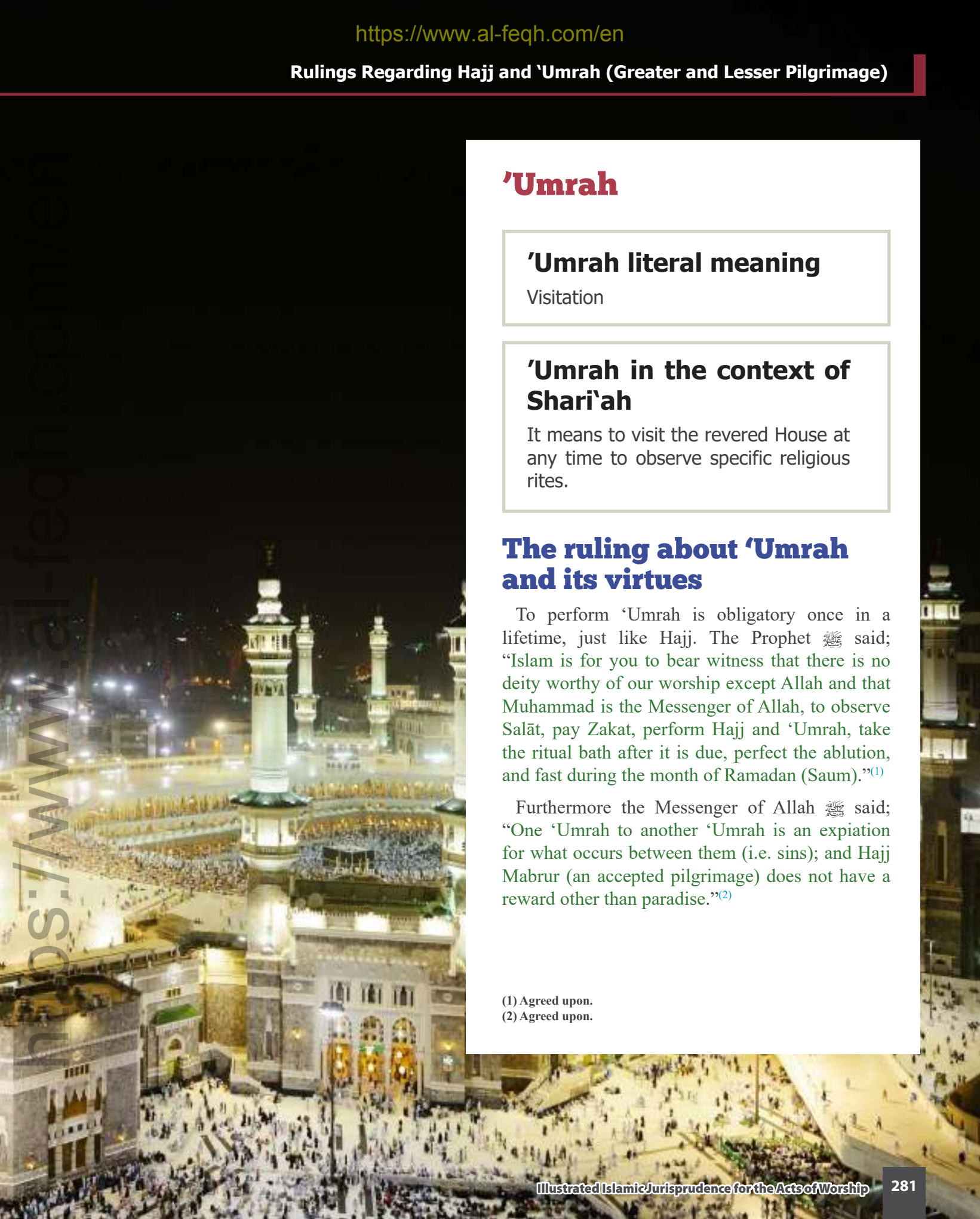

ʼUmrah

ʼUmrah literal meaning

Visitation

ʼUmrah in the context of Shariʻah

It means to visit the revered House at any time to observe specific religious rites.

The ruling about ʻUmrah and its virtues

To perform ʻUmrah is obligatory once in a lifetime, just like Hajj. The Prophet ﷺ said; "Islam is for you to bear witness that there is no deity worthy of our worship except Allah and that Muhammad is the Messenger of Allah, to observe Salāt, pay Zakat, perform Hajj and ʻUmrah, take the ritual bath after it is due, perfect the ablution, and fast during the month of Ramadan (Saum)."(1)

Furthermore the Messenger of Allah ﷺ said; "One ʻUmrah to another ʻUmrah is an expiation for what occurs between them (i.e. sins); and Hajj Mabrur (an accepted pilgrimage) does not have a reward other than paradise."(2)

(1) Agreed upon.
(2) Agreed upon.

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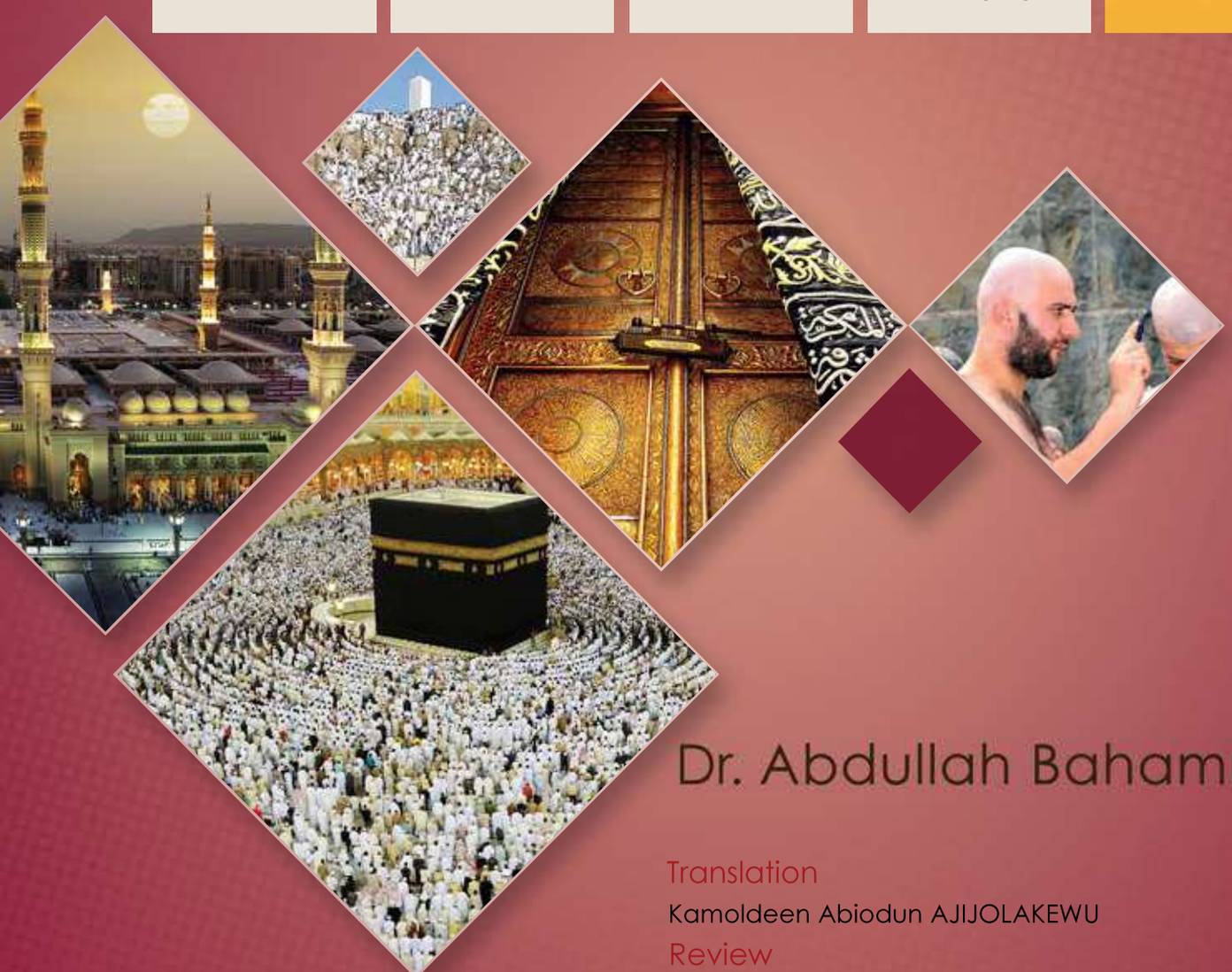

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Al-Mawaqeet

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Al-Mawāqeet

Al-Meeqāt literal meaning

The boundary between two things.

Al-Meeqāt in the context of the Shari'ah

Something defined and scheduled- whether in place or time-by the Lawgiver (Allah or His Messenger) for the purpose of worship.

Types of Al-Mawāqeet

Firstly: Mawāqeet of place (designated places)

The designated places

Places that the Lawgiver has designated as points for entering into the state of Ihrām.

It is therefore not permissible for the person who intends to perform Hajj or 'Umrah to go beyond them except in the state of Ihrām; and the Mawāqeet are fiv [1]:

1. Ḍhul-Hulayfah:

It is presently at the southern part of Al Madinah and it is referred to also as Abyar Ali. Its distance from Makkah is close to 420km. It is the meeqāt for the people of Madinah.

(1) Al-Mawāqeet wa Ab'āduha– by Shaykh Abdullah Al-Bassām, Majma'ul Fiqhil al-Islamiy Journal, Issue 3 vol. 3, pg 1553.

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Al-Mawāqeet

Types of Al-Mawāqeet

Ḍhul-Hulayfah

2. Al-Juḥfah:

It is close to the city of Rabigh. Its distance from Makkah is close to 186km. It is the meeqāt for the people of Sham, Egypt and Maghrib (Morocco).

Al-Juḥfah

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3. Yalamlam

It is a big valley on the route linking Yemen to Makkah. Nowadays, it is called As-Sa'diyyah. Its distance from Makkah is close to 120km. It is the meeqāt of the people of Yemen.

Yalamlam (As-Sa'diyyah)

4. Qarnul Manāzil

It is now called As-Saylul Kabeer and its distance from Makkah is close to 75km. It is the meeqāt of the people of Najd and Ta'if. Its highest point on the route from Tā'if in the direction of al-Hadaa is a place called Wādee Muhrim. Both are meeqāt for the people of Najd and anyone who comes through Tā'if.

Qarnul Manāzil (As-Sayl)

5. Dhātu 'Irq

It is presently called Ad-Ḍareebah or Al-Khareebaat. It is on the east of Makkah at a distance of about 100km. It has now been abandoned. It is the meeqāt of the people from the east (Iraq, Iran and beyond).

The evidence for the above is what was narrated on the authority of Ibn 'Abbās ﷺ who said that: "The Messenger of Allah made as meeqāt for the people of Madinah Ḍhul-Hulayfah, and for the people of Shām Al-Juhfah, and for the people of Najd Qarnul Manaazil, and for the people of Yemen, Yalamlam."

He ﷺ said: "Those meeqāt are for their residents and non-residents who pass through them with the intention of making Hajj or 'Umrah; as for anyone coming from a place nearer to Makkah, then his meeqāt will be the very point at which he starts the journey for Hajj or Umrah, including the people of Makkah who will start from Makkah."[1] Dhātu 'Irq is not mentioned in the above hadith, as it was prescribed by Umar ibn al-Khattab ﷺ.[2]

(1) Agreed upon.
(2) Bukhari.

Ḍhātu 'Irq (Al-Khuraybāt)

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Issues

Whoever goes beyond these mawāqeet without entering into the state of Ihrām, he would then have to go back to the meeqāt if possible. If he is not able to do that, he has to pay fedya (a ransom), which is slaughtering an animal in Makkah and distributing its meat among the poor at the Haram.

Whoever passes these mawāqeet and is not one of their residents, he has to enter into the state of Ihram at it. If a resident of Najd comes from the road of Madinah, he has to enter into the state of Ihram at Abyār ‘Ali.

Whoever resides at a place after the meeqāt, nearer to Makkah, he has to enter into the state of Ihrām for Hajj and ‘Umrah from the place he resides, such as the residents of Jeddah, Bahra and Ash-shara’i.

Whoever comes from a road that does not pass by the mawāqeet, by land, sea or air, he should then enter into the state of Ihrām when he reaches the place adjoining the nearest meeqāt to him, for Omar said, when asked about not being able to reach the meeqāt of Qarn: “Take as your meeqāt the place adjoining (Qarn) on your usual route.

Whoever intends to perform Hajj when he is in Makkah, whether he is one of its residents or not, he should enter into the state of Ihrām from Makkah. As for performing ‘Umrah, he should enter into the state of Ihram from the area of Al-Hil, at At-Tan’eem or Aj-ji’rana masjids, which are places outside the boundaries of Al-Haram.

Secondly: Mawāqeet of Time

Mawāqeet of Time

The period of Hajj and ‘Umrah

a. The specified period for Hajj:

the months of Hajj, and they are: Shawal, Dhul Qa’dah and the first ten days of Dhul Hijjah

b. The specified period for ‘Umrah:

the whole year.

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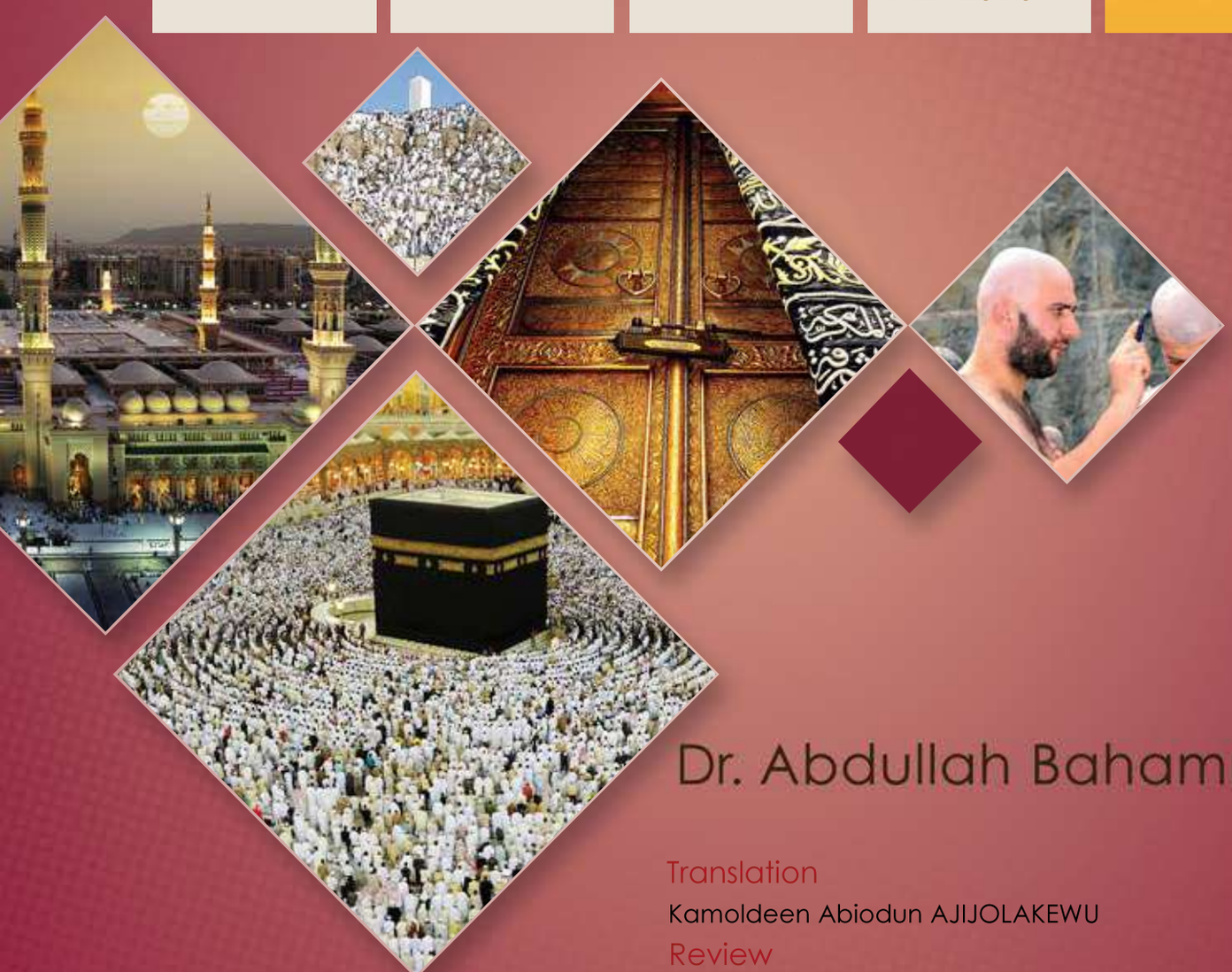

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Ihram for Hajj and Umrah

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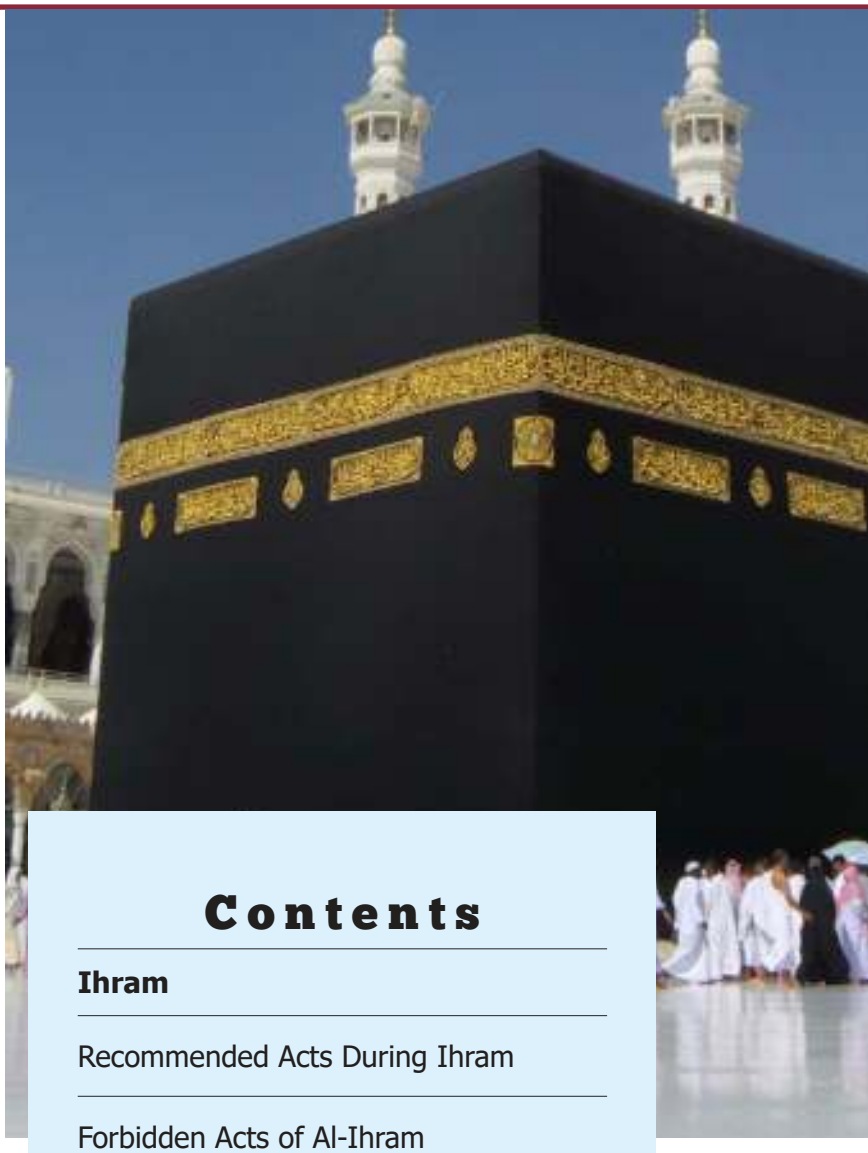
4

Ihram



Ihram literal meaning:

Prevention

Ihram in the context of Shari`ah:

The intention to start the religious rites and at the same time perform any of the prescribed acts of worship of Hajj.

Entering into the state of Ihram is not realized except after making such a Niyya (intention); because from the moment he begins his journey from his country he has the intention of Hajj or ‘Umrah, and he does not enter into the state of Ihram just by discarding sewn clothes or making the Talbiyah without intending to start performing the rituals. The Prophet ﷺ said: “Actions are but by intentions, and each person will have that which he intended.”(1)

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Ihram

Recommended Acts During Ihram

Forbidden Acts of Al-Ihram

Recommended Acts During Ihram

1. Bathing

On the authority of Kharijah ibn Zaid ibn Tha’bit, on the authority of his father who said he saw the Prophet ﷺ remove his clothes and take a bath before entering into ihram.(2)

(1) Source: Al-Bukhari.
(2) Source: At-Tirmidhi.

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2. Cleaning oneself

This is done by removing the armpit and pubic hair, and trimming the moustache and finger nails

3. Using perfume

Aisha (may Allah be pleased with her) said; "I used to perfume the Messenger of Allah ﷺ for the purpose of Ihram at the time he intended it."(1) But the Ihram clothes are not to be perfumed due to the statement of the Messenger ﷺ: "Do not put on clothes to which saffron or wars(2) have been applied." (3)

Perfume

4. Removal of all fitted garments (al-makheet)(4), for the males, before Ihram(5), and wearing a white loincloth,

This is due to the statement of the Prophet ﷺ: "Anyone of you who intends to perform Hajj or 'Umrah should assume Ihram in a loin cloth and robe, and a pair of sandals. If he cannot find sandals, he should put on a pair of khuff (leather socks), but

(1) Agreed upon.
(2) Al-Wars; a yellow plant with a pleasant smell, used for dyeing.
(3) Agreed upon.
(4) Al-Makheet: Any tailored clothing used to cover any part of the body or the entire body, e.g. shirt, trousers etc.
(5) After assuming Ihram it is obligatory for a male pilgrim to remove any fitted clothing, because it is one of the forbidden acts of Ihram

he must cut them to the ankles."[1] As for a woman, she can assume Ihram with whatever clothes she prefers. There is no prescribed colour for her Ihram, but she must avoid resembling men and wearing adornments; and she is also not to wear the veil or gloves[2] during Ihram.

But when she is in the presence of men who are strangers (non-Mahram), she must cover her face by pulling some of her clothes on the top of her head over her face. This was proven by the hadeeth that was narrated by Aisha when she said: "Riders would pass us while we were with the Messenger of Allah ﷺ and we were in the state of Ihram, and when they came close enough to us, we would draw our outer cloak from (the top of) our heads over our faces. When they had passed by, we would uncover our faces again."[3]

Wearing a loin cloth and robe by a Muhrim

Wearing sandals by a Muhrim

Gloves worn by females in Ihram

Face Veil worn by a female in Ihram

(1) Source: Ahmad.
(2) Gloves: Worn by women to cover their hands.
(3) Abu Dāwud.

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Forbidden Acts of Al-Ihram

1. Covering the head, for the males, with a close fitting object

This is in accordance with the hadeeth of Ibn 'Umar ﷺ that a man said: "O Messenger of Allah, what does a Muhrim wear?" The Messenger of Allah ﷺ answered: "Do not wear shirts, Turbans, trousers(1) or hooded cloaks(2)."(3)

And he ﷺ said concerning a Muhrim who had died: "Do not cover his head(4) because he will be raised on the day of Resurrection saying the Talbiyah."(5)

However, if this covering were not to touch the head e.g. by using an umbrella (sun shade), tent, roof of a building or car, then there is no sin on him whatsoever.

Wearing a turban by the Muhrim

Wearing a cap by the Muhrim

Wearing of trousers by the Muhrim

Sunshade for the Muhrim

(1) It is also known as bantaal (meaning: trousers).
(2) Burnus (hooded cloak): every piece of cloth that has a hood joined to it.
(3) Agreed upon.
(4) Do not cover his head (meaning): Do not place a cover (i.e. head cover) over him.
(5) Source: Bukhari.

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2. Wearing of fitted garments by males

What is meant by fitted garments: Any material sewn to fit the figure of the whole body or part of it, e.g. thobe, trousers, shirt, khuffs (leather socks), woollen socks, gloves, etc. This is due to the hadeeth of Ibn 'Umar mentioned above, "Do not wear shirts, turbans, trousers, hooded cloaks or khuffs (leather socks)."[1]

If the person intending Ihram does not find a loin cloth, then he can put on trousers until he finds one[2]. Furthermore, if he does not have a pair of sandals he can put on khuffs (leather socks). This is in accordance with the statement of the Prophet ﷺ: "And if he cannot find sandals, he should put on khuffs (leather socks), but he must cut them to (be below) the ankles."[3]

Wearing a tailored garment

Wearing shoes

Wearing khuffs (leather socks) for the Muhrim

3. Killing or hunting land game

This is due to the Words of Allah the Exalted: "Kill not the game while you are in a state of Ihram for Hajj." (Al-Maidah: 95) i.e. you are in a state of Ihram for Hajj or 'Umrah. And also His statement: "But forbidden is land game as long as you are in the state of Ihram." (Al-Maidah: 96). What is meant by land game is every wild animal or bird that is permissible for consumption.

However, domestic animals are not regarded as game. Thus, it is permissible for the Muhrim to slaughter chickens, livestock etc. As for sea animals, they are permissible. This is due to the statement of Allah the Exalted: "Lawful to you is water game and its use for food." (al-Mai'dah: 96). As for animals that are forbidden to be eaten such as snakes, scorpions etc, their killing is permissible. It is permissible for the Muhrim to kill any animal that is harmful, if he cannot defend himself by other than killing it.

(1) Agreed upon.
(2) Eg. If a person forgets his Ihram attires in his travelling bag in the plane or ship, and does not have a loincloth with him, he should remove his clothes and assume Ihram in his trousers, and wrap his shirt around his body in the manner of a robe; he continues like this until he reaches the port and so finds his Ihram atti e, which he should then put on as prescribed. The person commits no sin if he does this.
(3) Ibn Khuzaimah.

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Scorpion

Snake

Water game is permissible for the Muhrim.

It is permissible to slaughter livestock during Ihram.

Land game from among birds

4. Shaving, trimming or plucking the hair

Allah the Most High said: "And do not shave your heads until the Hady reaches the place of sacrifice. (Al-Baqarah: 196). This ruling is applicable to any hair on the body, being deduced analogically from the rule relating to the hair on the head.

Shaving and trimming the hair

5. Clipping the nails

Both the fingers and toes nails

Clipping the toe nails

Clipping the finger nails

6. Putting perfume on the body and clothes

It is forbidden for the Muhrim to perfume his body and clothes after assuming Ihram, or for him to deliberately smell it. This is due to the hadeeth by Ibn Umar ﷺ mentioned above: "... and do not put on any clothing touched with saffron and al-wars (1)" (2) and also due to the hadeeth about a Muhrim who had died and the Prophet ﷺ. said, "And do not use fragrant oils(3) on him."(4)

(1) Al-Wars: A yellow, fragranced plant used in dyeing..
(2) Agreed upon.
(3) Tahannatuu: Usage of fragrant oils; that which is used to scent the shroud of a dead body.
(4) Source: Bukhari.

A Muhrim perfuming his body

A Muhrim perfuming his clothes

7. Marriage contract

This is as elicited from the hadeeth of 'Uthman ﷺ where the Messenger of Allah said: "A person in a state of Ihram must neither marry himself, nor arrange the marriage of another one, nor should he make the proposal of marriage."(1)

8. Sexual Intercourse

It is the physical act of intercourse through the private part. This is according to the statement by Allah the Most High: "So whosoever intends to perform Hajj therein by assuming Ihram, then he should not have ar-rafath (sexual relations)." (al-Baqarah:197). Ibn Abbas ﷺ said: It (ar-rafath) is sexual intercourse, and it is the gravest and it is the gravest of all prohibitions during Ihram.

9. Foreplay in areas other than the private parts

For example kissing and caressing; as they are means leading to sexual intercourse, which is forbidden.

(1) Source: Muslim.

Forbidden acts during Ihram for females

A woman is like a man with regards to the forbidden acts during Ihram, but differs in the following;

1. She wears tailored or fitted garment
2. She covers her head
3. She does not put on face veils(1) and gloves(2); this is as said by the Prophet ﷺ; "A woman assuming Ihram must neither wear the veil nor gloves."(3)

A woman covers her face while in the presence of strange men (non-mahram), not with the veil but by drawing the cloth from her head over it to cover it, and it is permissible for her to be adorned with gold.

(1) Veil: What a woman uses to cover her face.
(2) Al-Qafaaz (glove): That which is worn on the hands.
(3) Source: Bukhari.

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Instructions and guidelines

1. There is no basis for what is called salātus-Sunah-rak'atayil Ihram (a two-rak'ah supererogatory salāh at the instance of assuming Ihram), just as there is no particular supplication when assuming Ihram.
2. If a traveler is traveling by plane and fears he might not be able to put on the Ihram garment when he arrives at the meeqaat (the place where Ihram garment is worn), he should wear it from his home, or at the airport; but he does not become Muhrim by doing so until he makes the intention to perform the religious rites before nearing or reaching the meeqaat.

3. Some pilgrims bare their right shoulder, which is referred to as "Al-Idh'tiba'", all the time they are wearing the Ihram garment, but this is incorrect. Al-Idhtiba' is only done during the tawaaful qaduum (i.e the arrival or the first circumambulation). As for other than that, the Muhrim should cover his two shoulders.

Al-Idhtibaa'

General advice for those performing Hajj

When a Muslim decides to embark on a trip for Hajj or 'Umrah, he should follow the following guidelines:

1. Advise his family and companions to fear Allah Almighty, which means to carry out His orders and avoid His prohibitions.
2. Write down the debts he owes to others and others owe him, and bring witnesses to witness this writing.
3. Hasten to repent sincerely from all sins. Repent to Allah, O believers, that you may prosper. Almighty Allah says: "O you who believe! Turn to Allah with sincere repentance!" (At-Tahreem: 8)
4. If he has wronged anyone with regards to their self, money or honor, he should make amends and give the rights back to their lawful owners before leaving, as it was authenticated that the Prophet (may the peace and blessing of Allah be upon him) said: "He who has done a wrong affecting his brother's honor or anything else, let him ask his forgiveness today before the time (i.e., the Day of Resurrection) when he will have neither a Dinar nor a Dirham. If he has done some good deeds, a portion equal to his wrong doings will be subtracted from them; but if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion."(1)
5. To only use the money which he has acquired in a permissible manner for spending on Hajj and 'Umrah, for it was authenticated that the Prophet said: "Allah Almighty is Good and He accepts only that which is good, and verily Allah has commanded the believers to do that which He has commanded the Messengers (to do). Therefore Allah Almighty said: 'O (you) Messengers! Eat of the tayyibat (all kinds of good and lawful (halal) foods), and perform righteous

(1) Source: Bukhari.

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deeds.' The Almighty has said: 'O you who believe! Eat of the lawful things that We have provided you.'" Consequently he (may the peace and blessings of Allah be upon him) mentioned (the case) of a man who, having journeyed afar, was disheveled and dusty. Then he spread out his hands to the sky, saying 'O Lord! O Lord!' while his food was haram (unlawful), his drink was haram, his clothing was haram, and he had been nourished with haram, so how can (his supplication) be answered?"[1]

6. He has to intend by his Hajj and 'Umrah the pleasure of Allah and the Hereafter and drawing closer to Allah with what pleases Him of words and actions in those noble places. He also has to be especially careful not to spoil his Hajj with the aim of gaining the worldly things from the trip or by showing off and bragging.
7. He should learn what has been prescribed for him to be done in his Hajj and 'Umrah and to comprehend everything related to that, and ask about what confuses him to be sure about everything. Unfortunately, many of the Hojjaj (pilgrims) go to Hajj without having learned how to perform Hajj. They, therefore, miss performing some of its obligatory actions etc., which might, thereby, even invalidate their Hajj.

Extra rulings of Al-Ihram

If hairs fall from the head of a Muhrim during ablution or during bathing due to wiping (or scrubbing), this does not harm him (and there is no sin involved), neither does the loss of hairs from his moustache, beard, or any part of the nails falling off involve any sin, as long as all these are not intentional. This is applicable to men as well as women. It does not affect either of them. It is permissible for a Muhrim to tie a (string, ribbon or cord) on his leg, if he needs that or he may benefit from its use.

(1) Source: Muslim.

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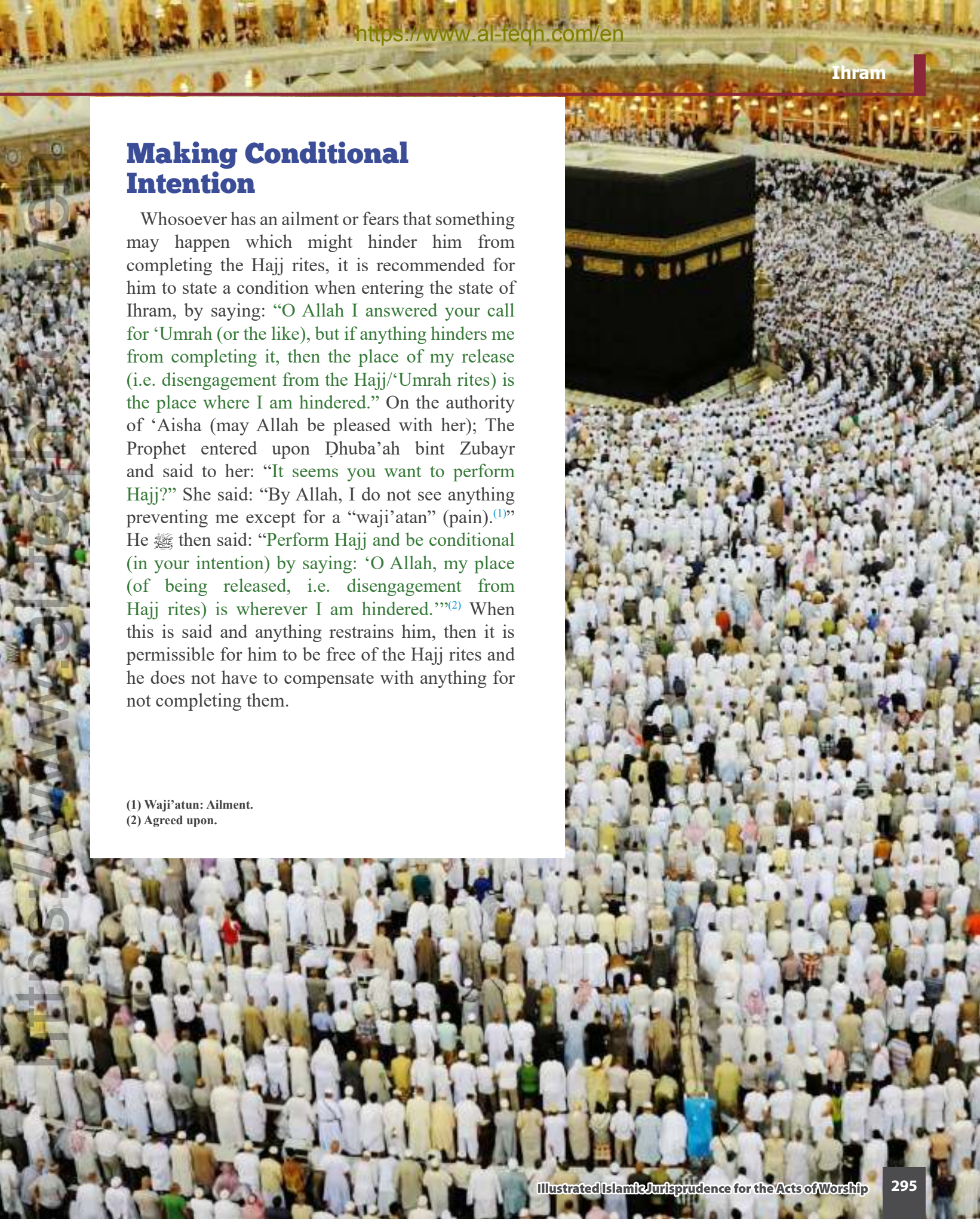

Making Conditional Intention

Whosoever has an ailment or fears that something may happen which might hinder him from completing the Hajj rites, it is recommended for him to state a condition when entering the state of Ihram, by saying: "O Allah I answered your call for 'Umrah (or the like), but if anything hinders me from completing it, then the place of my release (i.e. disengagement from the Hajj/'Umrah rites) is the place where I am hindered." On the authority of 'Aisha (may Allah be pleased with her); The Prophet entered upon Ḍhuba'ah bint Zubayr and said to her: "It seems you want to perform Hajj?" She said: "By Allah, I do not see anything preventing me except for a "waji'atan" (pain).[1]" He ﷺ then said: "Perform Hajj and be conditional (in your intention) by saying: 'O Allah, my place (of being released, i.e. disengagement from Hajj rites) is wherever I am hindered.'"[2] When this is said and anything restrains him, then it is permissible for him to be free of the Hajj rites and he does not have to compensate with anything for not completing them.

(1) Waji'atun: Ailment.
(2) Agreed upon.

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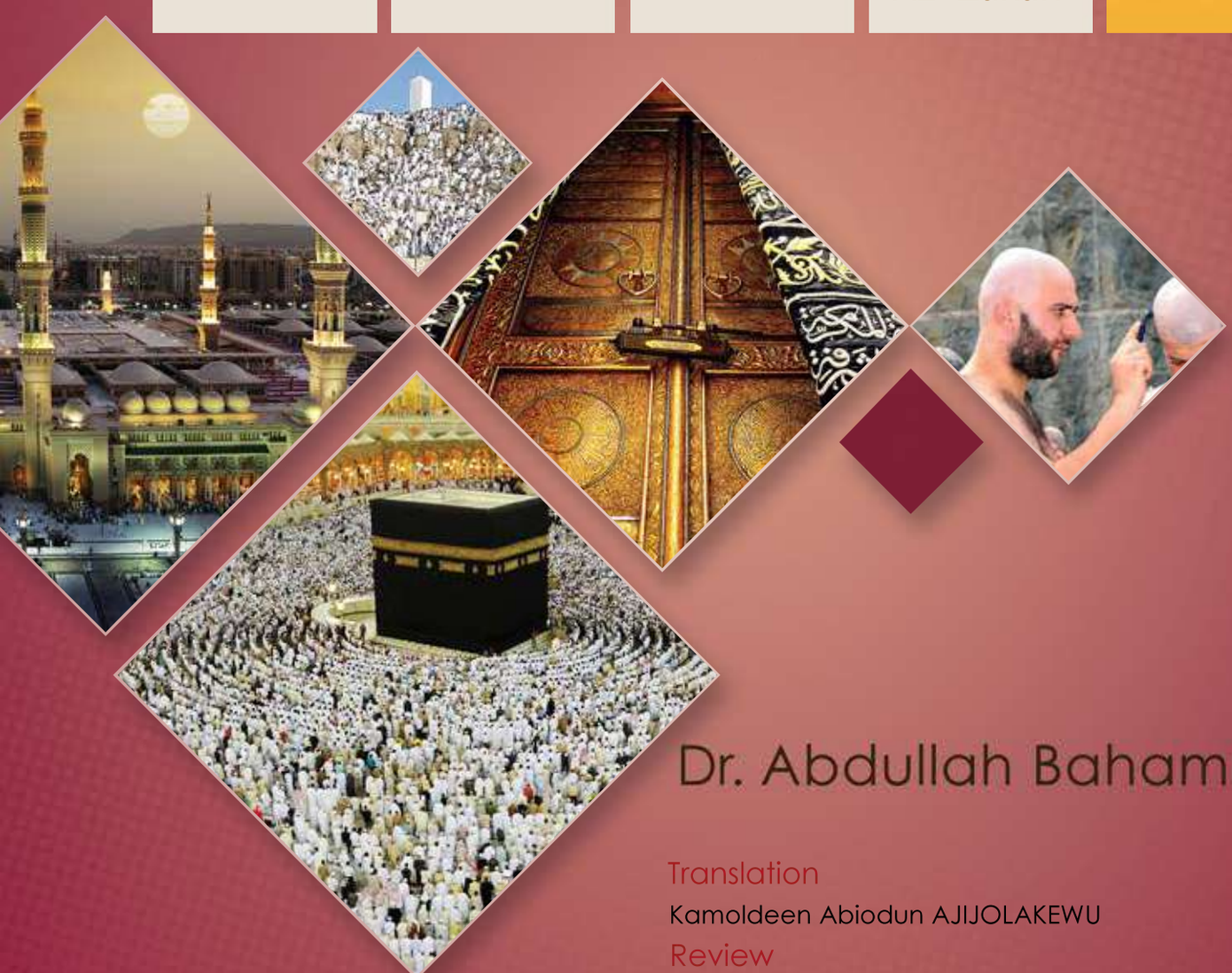
Illustrated Islamic Jurisprudence for the Acts of Worship

Simplifying and Teaching the Rules of Islam

At-Tahara | As-Salāh | As-Saum | Az- Zakah | Al-Hajj



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Rites of Hajj and Talbiyah

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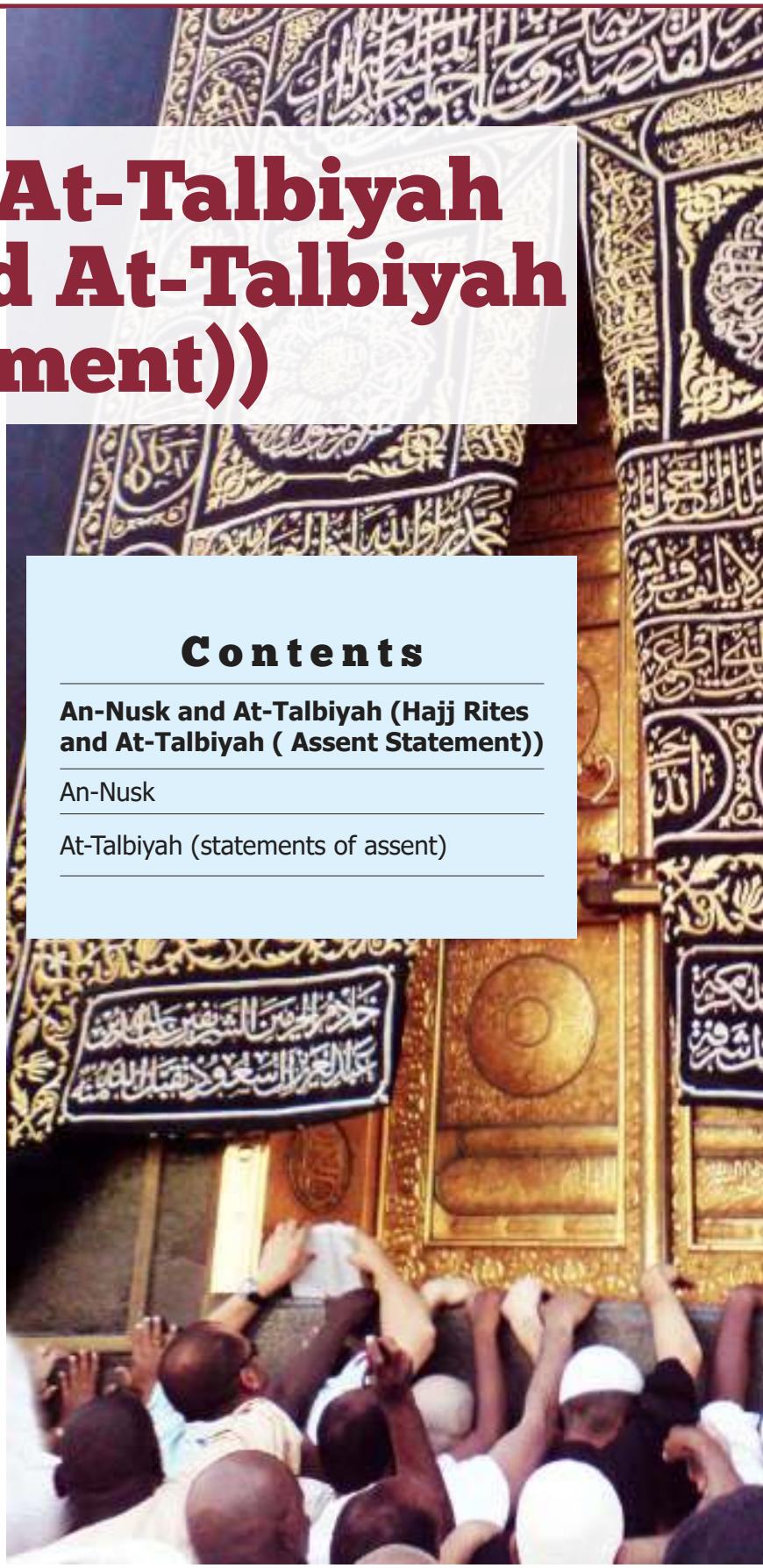
An-Nusk and At-Talbiyah (Hajj Rites and At-Talbiyah (Assent Statement))



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An-Nusk and At-Talbiyah (Hajj Rites and At-Talbiyah (Assent Statement))

An-Nusk

At-Talbiyah (statements of assent)

An-Nusk

An-Nusk literal meaning:

Worship

An-Nusk in context of the Shari'ah:

The words and actions of the rites of worship performed during Hajj or 'Umrah

Intention for An-Nusk.

When the person intending Ihram has finished bathing and cleaning himself and has worn his Ihram garments, and (a male) has taken off any fitted garments, he then makes the intention to commence An-Nusk, either for Hajj or 'Umrah. It is recommended to state clearly the sequence of Nusk the person intends to perform. For instance he says, when he wishes to perform at-Tamattu', i.e. 'Umrah, after which he becomes released (i.e. free and disengaged from the obligations of ihram) before starting Hajj: "Labbaykal-Laahumma 'Umuratan mutamat-ti'an biha ilal Hajj: "O Allah, I have answered Your call and here I am to serve You through 'Umrah, after which I will become

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released (from the obligations of ihram) until I start Hajj," or "Labbaykal-Laahumma 'Umura": "O Allah, I have answered Your call and here I am to serve You through 'Umrah." Then at Hajj he says: "Labbaykal-Laahumma Hajjan": "O Allah, I have answered Your call and I am ready to serve You through Hajj." And the person who intends Hajj al-Ifrad (Hajj alone) says; "Labbaykal-Laahumma Hajjan": "O Allah, I have answered Your call and here I am to serve You through Hajj"; while the person who intends to merge Hajj and 'Umrah together (Qiraan) says: "Labbaykal-Laahumma Hajjan wa 'Umurah": "O Allah, I have answered Your call and here I am to serve You through Hajj and 'Umrah." This is according to the hadeeth by Anas ﷺ, who said: "I heard the Messenger of Allah ﷺ say: "O Allah, I answered Your call and here I am to serve You through Hajj and 'Umrah."[1] However, if one does not pronounce anything, the intention he made in his mind is enough.

Types of An -Nusk

1. At-Tamatu':

This is by assuming Ihram for 'Umrah in any of the months of Hajj, and thereafter disengaging from his Ihram after completing the 'Umrah, then later, in the same year, assuming Ihram for Hajj.

When the person performing Tamattu' Hajj reaches Makkah, he performs the actions of 'Umrah which are: Tawaaf (Circumambulation around the Ka'ba), Sa'y (the stroll between the two hills of Safa and Marwa), shaving or trimming the hair, then leaving the state of Ihram and wearing his ordinary clothes. Following that, on the eighth day of Dhil-Hijjah he enters into the state of Ihram again, in order to perform Hajj, and then performs the actions of Hajj. He has to sacrific an animal since he performed Hajj tamattu'.

2. Al-Qiran:

This is by assuming Ihram for Hajj and 'Umrah at the same time, or he enters into the state of Ihram to perform 'Umrah then enters into Hajj before he performs the Tawaaf of the 'Umrah. A Qarin (person performing Al-Qiran Hajj) continues in his state of Ihram until he completes his actions and he has to slaughter an animal as fedya for performing Qiran Hajj.

3. Al-Ifrad:

This is by assuming Ihram for Hajj alone.

One performing Hajj Al-Ifraad continues in his state of Ihram until he completes his Hajj, and he does not have to slaughter an animal.

The best of the Hajj rites is At-Tamatu'; this is because the Prophet ﷺ ordered his companions to observe it.[2] This is followed by al-Qiran, then al-Ifrad.

(1) Agreed upon.
(2) Reported from the hadeeth by A'ishah in Sahih Muslim

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The differences among the three forms of an-Nusk:

	At-Tamatu'	Al-Qiran	Al-Ifrad
Description	'Umrah then Hajj	Umrah and Hajj	Hajj only
Assumption of Ihram	Assumes Ihram twice; the first Ihram for 'Umrah, which he then disengages himself (from the ihram) after it ('Umrah), and then another Ihram for Hajj	Assumes Ihram once for Hajj and 'Umrah together	Assumes Ihram only once, for Hajj.
At-Talbiyah	At the instance of the first Ihram, he says, "Labbayka 'Umrah", then during that of Hajj, he says, "Labbayka Hajjan" or "Labbayka Umratan muttamati'an bihaa ilal Hajj."	He says at the instance of assuming Ihram, "Labbayka Umratan wa Hajjan "	He says at the instance of assuming Ihram, "Labbayka Hajjan "
The Sacrificial Animal.	Sacrificial animal is compulsory.	Sacrificial animal is compulsory.	Sacrificial animal is not compulsory
Circumambulation (Tawaaf)	Consists of two circumambulations; the first for 'Umrah and the other for Hajj.	Consists of one compulsory circumambulation and that is for Hajj.	Consist of one compulsory circumambulation and that is for Hajj.
(As-Sa'y) The Stroll	Consists of two strolls: The first for 'Umrah and the second for Hajj.	Consist of only one stroll and that is for Hajj	Consist of only one stroll and that is for Hajj.

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At-Talbiyah (statements of assent)

At-Talbiyah

This is the saying of "Labbayka Lahumma Labbayka, Labayka laa shareeka Laka Labbayka, Innal hamda wan ni'mata Laka walmulka La sharreeka Laka" by a Muhrim, meaning: "I am here at your service, Oh Allah, I am here at your service, You have no partner. Surely all praise and blessings are yours, and also all sovereignty. You have no partner".

This is due to the hadeeth on the authority of Ibn 'Umar ﷺ: "Indeed the Talbiyah of the Messenger of Allah is like that."(1) The meaning of "Labbayka Lahuma Labbayka" is a successive response to Allah's call, time after time. And surely, Talbiyah consists of glorifications and thanks to Allah, and a response to His call, a demonstration of belief in His Oneness, and freedom from associating partners with Him (shirk).

Ruling regarding at-Talbiyah

Talbiyah is Sunnah (a recommended or non-obligatory act), a man raises his voice when saying it and a female lowers her voice, not to cause any temptation.

Periods and places for at-Tabliyah

The Muhrim begins to say at-Talbiyah after assuming Ihram and says it several times on his way to many places and whilst doing various activities. There are many situations when it is particularly important to say it, for example when he ascends a hill or descends into a valley, observes a prescribed salāh, at night-fall or as the day brightens. He ceases to say at-Talbiyah during 'Umrah when he sees the House (Ka'abah) and reaches the Black Stone. Concerning Hajj (he would cease to say at-Talbiyah) the moment he starts stoning Jamaratul aqabah on the 'Eid (festive) day.

(1) Agreed upon.

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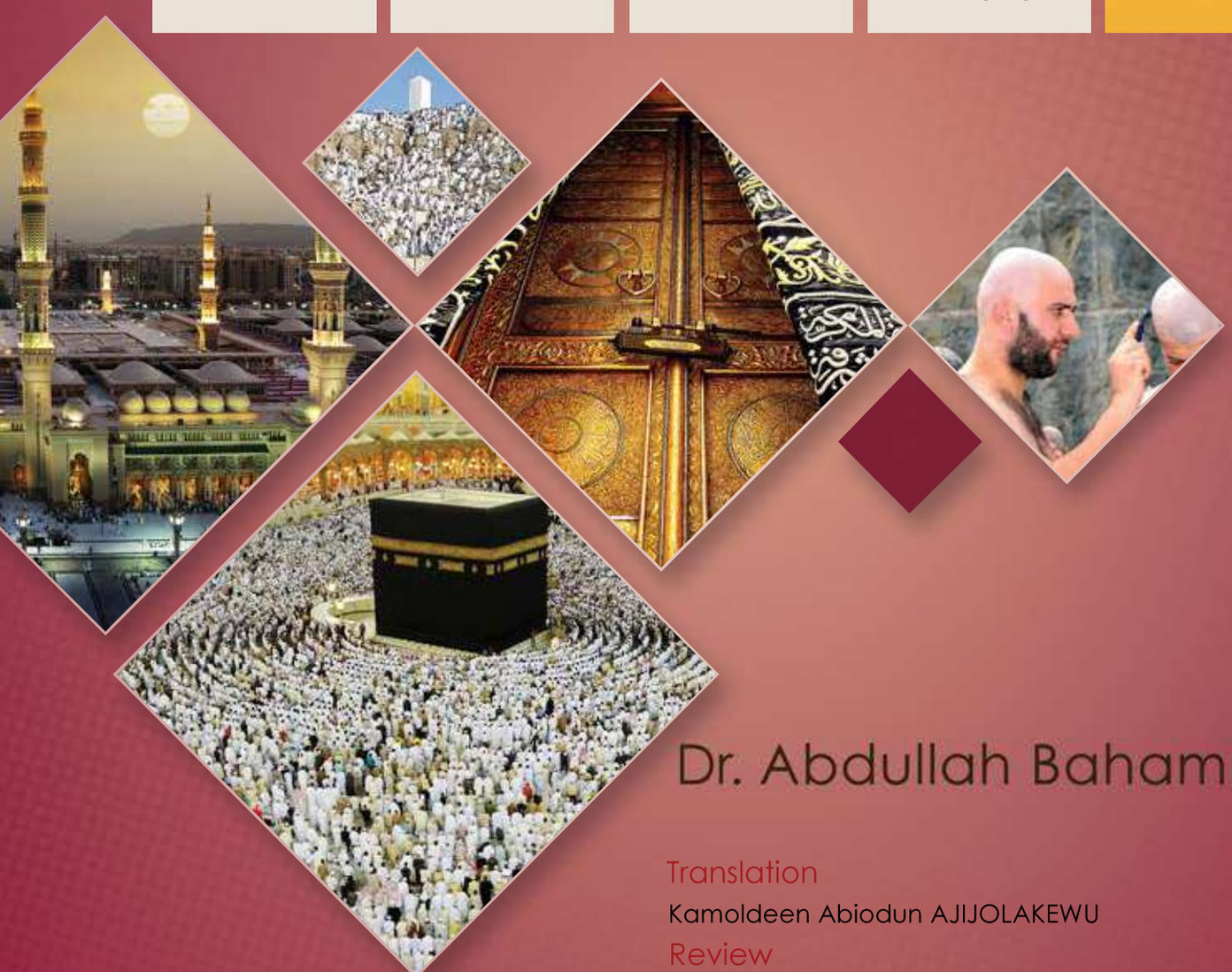

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Description of Hajj and Umrah

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Description of Hajj and ‘Umrah

Description of Hajj

The one who comes with the intention of performing Hajj either performs Hajj Tamattu’, Qiran, or Ifraad. The one performing tamattu’ leaves his state of Ihram after performing ‘Umrah. Those performing qiran and ifraad continue in their state of Ihram. Actions of Hajj start on the eighth day and continue until the end of the thirteenth day of Dhul-Hijjah. The following are the actions that should be performed by the one making Hajj, taking one day at a time:

The eighth day of the month of Ḍhul-Hijjah (Yawmu At-Tarwiyyah)[1]

1. On the eighth of Dhul-Hijjah, the pilgrim assumes Ihram for Hajj, and it is recommended for him to assume Ihram before dhuhr. He assumes Ihram from the place he is staying, so if he is staying in Makkah, he should assume Ihram there, and if he is in Mina, he should assume Ihram from that area. So he takes the ritual bath, uses perfumes and then wears the Ihram garment. Then he says; “Labbayk Allahumma Hajjan. Labbayk Allahumma labbayk. Labbayka. La shareeka laka. Labbayka. Innal hamda wannihmata laka wal mulk. La shereeka lak.”[2]
2. He heads to Mina and observes Dhuhr, ‘Asr, Maghrib and Isha’ prayers as well as Fajr prayer of the following day, all in Mina, observing each salāt at its prescribed time but shortening the four-rakats prayers (to just two). He stays in Mina until sun rise on the 9th day.

It is Sunnah (a recommended or non-obligatory act) to say the Talbiyah several times.

(1) This day is called Yawmul-Tarweyyah (the day of quenching), because those performing Hajj used to bring with them all the water that they needed for Mina and Arafat, since these areas did not contain any water.

(2) Source: Bukhari.

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Ihram

Using perfume

Taking ritual bath

Mina

The 9th day of the month of Dhul-Hijjah (Yawmu 'Arafah)

1. After sunrise, the pilgrim heads to 'Arafah while saying At-Talbiyah. It is recommended that he goes to Namirah and stays there until the sun starts to pass its meridian, if that is possible for him.

When the sun has passed its meridian and the time of Dhuhr has started, it is a sunnah for the Imam of the Muslims or his deputy to give a khutba to the hojjaj (pilgrims, singular haajj) that fits the occasion, stressing on Tawheed (monotheism) and teaching them the principles of Hajj and the important issues related to their religion.

2. Subsequently the haajj performs Dhuhr and Asr prayers jam'e taqdeem (together in advance) and shortens them. It is prescribed for the haajj on this day to face the qiblah, and supplicate to Allah as much and as diligently as he can. In that supplication he should show his submission to Almighty Allah, as well as his weakness and dire need of Him. He should insist on and persist in repeating supplications. The Prophet ﷺ said: "The best supplication is that done on the Day of Arafat and the best supplication said by me and the prophets before me is: 'There is no God but Allah alone, He has no partner. To Allah is the dominion, and to Him is all the praise and He is Capable of all things.'"[1] The haajj should be keen to make du'aa using authentically reported supplications, and avoid those which are innovated and factitious. If he reads something from the Qur'an, then this is good, and he should also send his salahs and salams (prayers and salutations) on the Prophet ﷺ.

(1) Source: Bukhari.

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3. The haajj leaves Arafah for Muzdalifah after sunset, and it is not permissible for him to leave before sunset. If he does leave before sunset, he must return to it, even if it is night-time. If he does not return, he has to make up for this by paying a fedya (ransom) as compensation: a sheep, or a seventh of a camel or (a seventh of) a cow.

Muzdalifah

Namirah

Arafāt

Guidelines

1. Waqfat ‘Arafat (the standing in Arafat) is realized by the presence of the haajj in ‘Arafah on the ninth day, whether standing, sitting, lying or riding, and it does not mean to be literally standing.
2. Waqfat ‘Arafah is one of the bases of Hajj, without which Hajj is invalid. If the Waqfah is missed, one has missed/avoided all of Hajj; because the Prophet ﷺ said: “Hajj is ‘Arafah.”(1)
3. The starting time for the waqfah is at dawn of the ninth day and it continues until the dawn of the tenth day. If the haajj is present at ‘Arafah at this time, even for a moment, and he has fulfilled all the conditions of the waqfah, then it is correct. If, on the other hand, he is not present at this time then his Hajj is invalid for what was narrated by Ibn Abbas ﷺ in a marfou (elevated) hadeeth : “One who is present in ‘Arafah before Fajr, then his Hajj is fulfilled. (2)
4. It is permissible to perform the waqfah in any place as long as it is within the area of ‘Arafah. The Prophet stopped at Mount ‘Arafah close to the rocks facing the qiblah, and he did not climb it. He ﷺ said: “I have stopped here, but the whole of ‘Arafah is a stopping place (for the Day of ‘Arafah).”(3) If it is easy for the haajj to stop at the place where the Messenger of Allah stopped then it is better, otherwise he may perform his waqfah anywhere in ‘Arafah. He cannot, however, stop in the valley before ‘Arafah, named the Valley of ‘Arna, nor climb the mountain, nor climb on the rocks. ‘Arafah has its known boundaries and from the olden times signs have been placed to designate these boundaries. Nowadays new large and very clear ones have been erected, clearly showing the borders from all directions.
5. The haajj has to bear in mind the greatness of this day and its virtue, and that Allah is very generous to His slaves on this day. He boasts about them before His angels, and frees many of His slaves from the Hellfire (on this day). The Prophet (may Allah’s peace and blessings be upon him) said: “There is no day on which Allah frees people from the Hellfire more than on the day of ’Arafah. He comes close to those (people standing on ’Arafah), and then He boasts about

(1) Source: at-Tirmidhi.
(2) Source: Ahmad.
(3) Source: Al-Albany (5995) in Sahih Al-Game’.

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them before His angels asking, 'What are these people seeking?'"[1] So the haajj should take this opportunity to make use of every minute of this holy day, and renew repentance and take stock of himself. He should not waste this time in roaming around or in being busy with idle talk and controversies.

The eve of the tenth, leaving to Muzdalifah and staying there overnight.

1. The haajj leaves 'Arafah after sunset, heading towards Muzdalifah, and it is a sunnah for the haajj to leave calmly and with dignity so as not to offend people, and to make Talbiyah to Allah Almighty.
2. When the haajj reaches Muzdalifah, he should begin by performing Maghrib and 'Isha salahs together, shortening 'Isha salah, before taking his luggage and belongings from the passenger vehicle.
3. The haajj must stay overnight in Muzdalifah this night, and perform Fajr salah early. He must not start moving from Muzdalifah before Fajr except if he has an excuse; such as being a weak woman or young boy, or those accompanying them, or those who serve the hojjaj. It is permissible for these to leave Muzdalifah at the end of the night when the moon sets.
4. After the haajj performs Fajr it is desirable that he comes to the Mish'ar Haraam (sacred site or monument) and, facing qiblah, make much dhikr (remembrance) of Allah, Takbeer and supplications, raising his hands up in a sincere manner, beseeching Allah. The haajj should continue to do this until the sun shines, and anywhere he stops to do that in Muzdalifah is acceptable, for the saying of the Prophet (may the peace and blessing of Allah be upon him): "…and I stopped here and anywhere in (the area of) Jama' it is permissible to stop."[2] What is meant by Jama' is Muzdalifah.
5. When a haajj leaves Muzdalifah, he is advised to pick up seven pebbles to throw at the jamaraat of the first day, only, while the rest of the days he takes their pepples from Mina. It is permissible, however, to pick up pebbles from anywhere.

10th day of the month of Ḍhul-Hijjah ('Eid day)

1. He observes Fajr prayer and thereafter engages in supplications and invocations until close to sunrise.
2. The haajj leaves Muzdalifah before sunrise on his way to Mina. He should make much Talbiyah on the way. When he reaches the valley of Mohser, which is a valley before Mina, between Mina and Muzdalifah, he should move faster. When he reaches Mina, he carries out the actions of the 'Eid day, which are in brief: stoning of Jamratul Aqabah, slaughtering an animal, shaving or trimming the hair, Tawaaf, and Sa'y.
3. When he arrives at Mina he goes to Jamratul 'Aqabah, which is the furthest Jamrah from the centre of Mina and the nearest one to Makkah. So when he reaches it, he stops saying Talbiyah and stones the Jamrah with seven pebbles, one after the other, saying "Allahu Akbar" with every throw.

The desirable time for stoning starts at Fajr, the day of 'Eid, but it is correct and acceptable to stone before Fajr, at the end of the night. The stoning time continues until Fajr on the eleventh day.

Guidelines

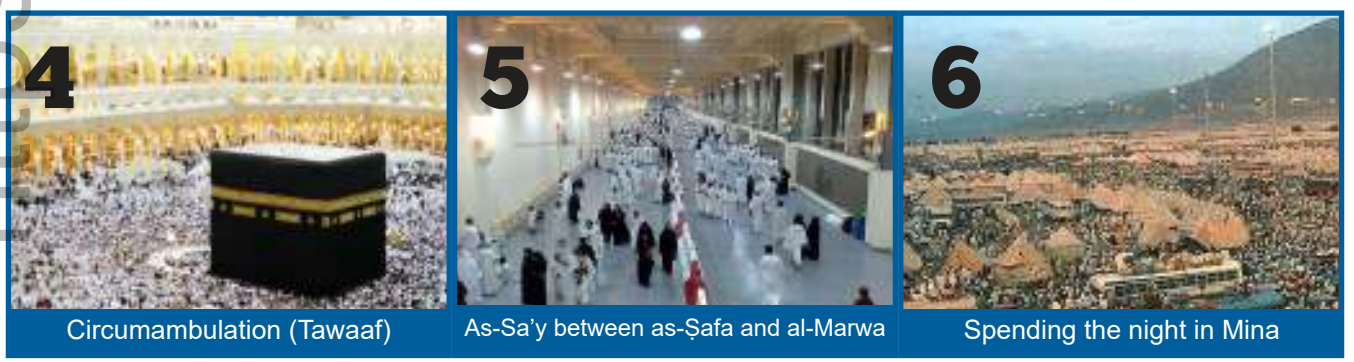
- A Muslim should avoid harming his hojjaj brothers when throwing the jamaraat and during the performance of the rest of the Hajj rites.
- The haajj must make sure that the pebbles he throws fall into the basin, for some people make a mistake and think that the stoning should be aimed at the pillar, and then the pebbles do not fall into the basin. Others aim from a distance and so the pebbles also do not fall into the basin. Such people do not perform the duty of stoning.

(1) Source: Muslim.
(2) Source: Muslim.

- If the haajj throws all the pebbles at once, it does not count as anything for him except one pebble, and if he just places the pebbles in the basin, this is also invalid, for stoning must take place.

4. Men shave their heads or cut their hair from all sides, but shaving is better. Women, however, only cut as much as an inch from the hair on their heads.
5. The haajj then leaves for Makkah to perform Tawaaf Ifadah (tawaaf of pouring forth) which is the final obligatory circumambulation of the Ka`bah in Hajj, in which there is neither Ramal (rapid ritual walk for men) nor Idtiba' (having the right shoulder exposed). After Tawaaf he prays two Rik'as and the best way to perform this tawaaf is to first take off his ihram clothing, after stoning and shaving, and wear his ordinary clothes and put on perfume. Aisha (may Allah be pleased with her) said: "I used to perfume the Messenger of Allah ﷺ when he was entering into the state of ihram and when he was leaving the state of ihram before making Tawaaf of the House (i.e. The Ka'ba)."[1]
6. The time to perform Tawaaf begins after Fajr on the day of 'Eid, and it is acceptable to perform it before Fajr, at the end of the eve of 'Eid, for the weak who hastened from Muzdalifah. The haajj may delay Tawaaf to after the 'Eid day, but this disagrees with what is best.
7. After Tawaaf Ifaadah it is necessary for the haajj who is performong Hajj Tamattu' to make Sa'y between Safa and Marwa. Those hojjaj performing Hajj Ifraad and Qiran, however, if they have performed Sa'y after Tawaaf Qodoom (of arrival), then they do not have to perform Sa'y after Tawaaf Al-Ifadaah. When the haajj has finished performing Tawaaf Ifadah and Sa'y – if he had to perform Sa'y – he has finished all the actions of the 'Eid day, so he has to return to Mina to stay there the eve of the eleventh of Dhul-Hijjah.

(1) Agreed upon.



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Arrangement of the actions of ʻEid Day:

The sunnah is to arrange the ʻEid day actions as follows: First stoning, then slaughtering an animal, following that is the shaving of hair, then Tawaaf, and then lastly Sa'y for those who have to perform Sa'y. If however one action is performed before the other, it is still acceptable: because the Prophet allowed that. If he, thus, shaves first and then stones, it is acceptable. If he slaughters first and then makes Tawaaf and then stones, it is also acceptable, and so on. This is because the Prophet was asked about doing actions before others on this day and he replied: "Do that, (there is) no harm (in it)."[1]

The first and the second phases of disengagement (freedom from prohibitions of Ihram)

First Tahallul (leaving the state of Ihram): The haajj is allowed to do all that he had been prohibited from doing due to the fact of him being in the state of Ihram, except having intercourse with his wife as well as any actions that might lead to that, and also arranging any marriage. These actions are not permissible for him. He is allowed to perform his first Tahallul after doing any two of the following: Stoning Jamarat al-Aqaba, shaving his hair or having a haircut, or Tawaaf with Sa'y for those who have to make Sa'y.

Second Tahallul: Everything that was prohibited for the haajj, because of him being in a state of Ihram, is now allowed. The second Tahallul takes place after doing all of the acts previously mentioned for the first Tahallul.

Slaughtering an animal has nothing to do with Tahallul. Thus, if the haajj delays the sacrifice of his animal to the eleventh day, and then carries on with the other actions of ʻEid day, he could then perform Tahallul even if he has not slaughtered an animal yet.

(1) Agreed upon.

At-Tashreeq

They are three days: The eleventh, twelfth, and thirteenth of the month of Dhul-Hijjah, so named because sacrificial meat used to be dehydrated (tosharraq) in these days, i.e. cut, sliced, and dried in the sun.

The Messenger of Allah said: "Truly these days are days of eating, drinking and remembrance of Allah Almighty."[2]

The eve and day of the 11th of the month of Ḍhul-Hijjah

The haajj must stay overnight in Mina on the eve of the eleventh. On the eleventh day, after the sun moves from its meridian, the haajj stones the three jamarat, each one with seven pebbles.[3]

Method of stoning the Jamarat

The haajj begins with the first Jamrah: He stones it with seven pebbles, one after the other, and makes Takbeer with each pebble. The pebbles should all fall in the basin. Subsequently the haajj advances a little further and stands to supplicate to Allah with raised hands.

Following that comes the central Jamrah: he stones that with seven pebbles, as he had done with the first, and then supplicates with raised hands

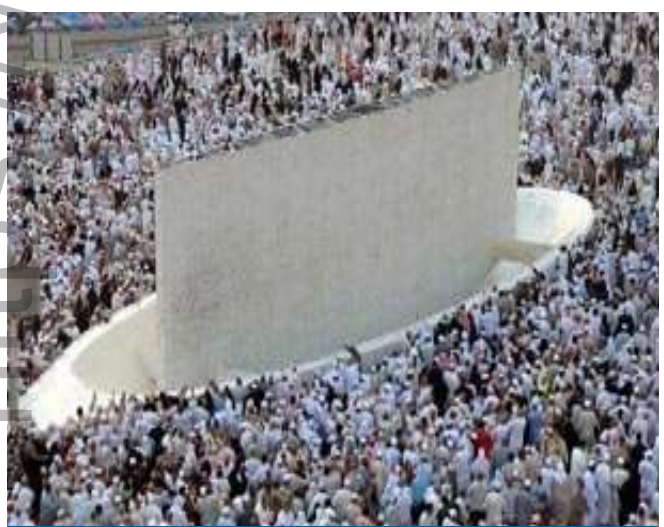
Lastly the Jamaratul Aqabah: He stones that with seven pebbles, but does not stop to supplicate here.

(2) Source: Abu Dawud.

(3) They are three basins, in each there is a fixed stony pilla . They are positioned on the edge of Mina, near to Makkah The first pilla is al-Jamratus-sughrā, then al-Jamratu al-wusṭā , then Jamratu al-aqabah (or the bigger stone). It is on the boundary of Mina, from the side of Makkah.

The first Jamrah (stone pillars) (Jamratul Uulaa

The last Jamrah (Jamratul ‘aqabah)


The middle Jamrah (Jamratul wustaa)

The eve and day of the 12th of Ḍhul-Hijjah

The haajj must stay overnight in Mina on the eve of the twelfth. Subsequently, when the sun moves down from its meridian, he stones the three Jamarat exactly as he did on the eleventh day.

If he wants to hasten to leave on this day, he stones and then leaves Mina before sunset. If the sun sets and he has not yet left Mina, he has to stay overnight and perform the stoning ritual again on the thirteenth day, which is a way to receive extra rewards. Allah says: “But whosoever hastens to leave in two days, there is no sin on him, and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allah (fear Him)” (Al-Baqarah: 203): This refers to one hastening and leaving after two days of the days of Tashreeq, which are the eleventh and twelfth, or delaying to complete the thirteenth day.

The eve and day of the 13th of Ḍhul-Hijjah

After the sun moves down from its meridian on the thirteenth day, the haajj stones the three Jamaraat as previously completed on the eleventh day, and the time for stoning ends at sunset that day.

Delaying the stoning of Jamarat

It is permissible for the haajj to delay the stoning of the Jamarat of one day to the next one, and to delay that to the last day since all days of Tashreeq are days for stoning Jamarat.

Method of stoning Jamarat if the haajj delays it

He must then start stoning the three Jamarat for the first day he has delayed. He then returns to the smallest (first) Jamarah and stones it for the next day he has delayed and so on. This he should do after the sun moves down from its meridian.

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Farewell Circumambulation

When the haajj wants to leave Makkah, he should make Tawaaf Al-Wada' (farwell circumambulation), which is one of the obligatory actions of Hajj. There is no Sa'y after that Tawaaf and women who have their menstruation or postpartum period must not perform Tawaaf Al-Wada'.

Delaying the Tawaaf Ifadah to Tawaaf Al-Wada'

It is permissible for a haajj to delay the Tawaaf Ifadah to the time of Tawaaf Al-Wada', though this is not according to the best opinion. It is acceptable for him to perform the Tawaaf Al-Ifadah in place of Tawaaf Al-Wada' on condition that his niyya is to perform Tawaaf Al-Ifadah, and it suffices him even if he performs sa'y after that.

The wisdom behind making Tawaaf

The wisdom behind performing Tawaaf, Sa'y and stoning is to perform dhikr (remembrance) of Allah.

Description of 'Umrah

1. When the pilgrim intending 'Umrah arrives at the Meeqaat, he takes the ritual bath, applies scent and then puts on the Ihram garment. Then he makes the intention for 'Umrah by saying; "Labbayka 'Umrah".
2. He proceeds, saying the Talbiyah; "Labbayka Allahumma labbayka. Labbayka la shareeka Laka labbayka. Innal hamda wan ni'mata Laka wal Mulk, la shareeka Lak."(1) He continues to say the Talbiyah until he sees the House (the Ka'bah) and reaches the Black Stone.
3. He enters the Haram Mosque, starting with his right foot and saying the supplication for entering the Mosque.
4. He terminates his talbiyah and starts circumambulating the House, beginning from the Black Stone by touching and kissing it - if possible - otherwise he just points to it.
5. He puts the House to his left and circumambulates seven times completely, starting from the Black Stone and ending with it.
6. It is sunnah to perform Ramal in the first three rounds, which is to walk quickly with short steps without bouncing. It is also sunnah to perform Idtiba' while he is making Tawaaf and that is by exposing his right arm, putting his garment underneath it and placing the tail of the garment on his left shoulder.
7. He supplicates during the circumambulation as he desires. When he is aligned with the Yemeni corner, he touches it and says "Allahu akbar", and if he is not able to touch it, he does not point at it or say "Allahu Akbar". When between the Yemeni corner and the Black Stone, he says: "Rabbanaa aatina fid dunya hasanatan wa fil aakhirati hasanatan wa qina athaban naar."(2) Meaning: Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the fire

(1) Source: Bukhari.
(2) Source : Abu Dawud.

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Conditions of Tawaaf

It is required for Tawaaf to have the niyya (intention to perform it to receive Allah's Pleasure), to be in a state of purity and to have the private parts covered. He must make Tawaaf (circumambulate the Ka'bah) seven times, starting from the Black Stone and the Ka'bah being on his left side. He should carry on making the rounds consecutively, except if there is an obligatory salah or a Janazah salah in the mosque that is just about to start. He should, in that case, perform the salah and then continue with his Tawaaf from the round he stopped at before the salah. He should also make his Tawaaf around the whole Ka'bah, for if he enters inside the Hijr of Ismaeel while making Tawaaf it will be invalid, since the Hijr is part of the Ka'bah.

8. When he completes the seventh round, he covers both his shoulders with his garment and leaves idtibaa' (i.e exposing the right shoulder); because idtibaa' is not a sunnah except in the tawaaf of 'Umrah or the tawaaf al-Qodoom.

   Following that he goes to Maqaamu Ibrahim (peace be upon him), if that is possible, and performs two raka'at behind it in which he reads Surat (al-Kafiroun) after al-Fatiha in the first rak'ah, and in the second (al-Ikhlass). If, however, it is not possible to perform the two raka'at behind al-Maqaam, he can do that wherever he wants.

9. He leaves to as-Safa and when he is almost there, he recites the statement of Allah, the Most High; "Innas Safa wal Marwata min Sha'aa'irillaah. Fa man Hajja bayta awi'tamara, Falaa junaaha alayhi ayyasawwafa bihima wa man tatawwa'a khayran fa innallaha Shaakirun 'Aleem" Meaning: "Verily as-Safa and al-Marwah (two mountains in Makkah) are of the symbols of Allah. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House to stroll between them. And who ever does good voluntarily, then verily Allah is The All-Recognizer, All-Knower" (al-Baqara; 158).

10. He ascends as-Safa and faces the Qiblah raising his hands to magnify and praise Allah, and saying: "La Ilaaha Illallah wahdahu la shereeka Lah Lahul mulku wa lahul hamdu wahuwa 'alaa kulli shay'in qadeer, la Ilaaha Illallah wahdahu, anjaza wa'dah wa nasara 'abdah wa hazamal ahzaaba wahdah,"(1) meaning: "There is no God but Allah, alone, He has no partner, His is the dominion and praise and He is able to do all things. There is no God but Allah, alone. Allah fulfilled His promise, and He made His slave victorious, and He alone destroyed the confederates."

    Thereafter he invokes Allah, and repeats this supplication three times. It is also mentioned in the hadeeth that "he does like he had done on as-Ṣafa."(2)

11. He descends from as-Ṣafa facing al-Marwa, he hastens in his walking between the two green flag (3), then he ascends al-Marwa and he does like he had done on as-Ṣafa.

12. He circuits between as-Ṣafa and al-Marwa seven times.

    (Going is one round and returning is another round)

    - It is a sunnah while performing Sa'y to be in a state of purity. If, however, he performs Sa'y while not in a state of purity, his Sa'y is still correct. It is also a sunnah to perform Tawaaf and Sa'y consecutively.

13. After the Sa'y, male pilgrims cut their hair so short as to be clearly noticeable. However the women shorten their hair at the tips to the length of only an inch.

(1) Source : Abu Dawud.
(2) Source: Bukhari.
(3) Both are two signs to mark the place where Hajar started to run quickly in her Sa'y between as-Safa and al-Marwa...

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As-Sa'y between as-Ṣafa and al-Marwa

The best for men however is to shave the hair on their heads according to what is confirmed on the authority of Abu Hurairah ﷺ: The Messenger of Allah ﷺ said: "O my Lord, forgive those that shave their heads, so they asked: "And those that (only) cut their hair?" He said: "O my Lord, forgive those who shave their heads." They asked again: "And those that (only) cut their hair?" … He said this (du'a) three times, and finally said: "And those that (only) cut their hair."[1]

If he is performing Hajj Tamattu' and is joining ʻUmrah with Haj,j, and there is not enough time for his hair to grow long, then shortening his hair is better, and he delays shaving it until Hajj.

14. He releases himself from his Ihram, and with that he completes his ʻUmrah.

Women do the same as men in Tawaaf and Sa'y, except that she does not perform Ramal in Tawaaf, and she does not quicken here steps in her Sa'y between the two green flags. She also should not shave her head, but only shorten, from all her hair, as much as an inch, which is as long as the upper finger joint

Guidelines

1. A Muslim should not crowd towards others who are performing Tawaaf and he should not make it difficult for himself and others in order to touch or kiss the Black Stone. He should also not perform Ramal if he will harm others performing Tawaaf with his Ramal.
2. He supplicates in Tawaaf with whatever is possible. There are no special supplications for Tawaaf, except what was previously mentioned. It is acceptable to recite from the Qur'an while performing Tawaaf.
3. Idtiba' is a sunnah in Tawaaf of ʻUmrah or Tawaaful-Qodoom in all the rounds of Tawaaf.
4. When performing circumambulation, women should avoid displaying their adornments, being perfumed, and raising their voices with dhikr and du'aa.

(1) Source: Bukhari.

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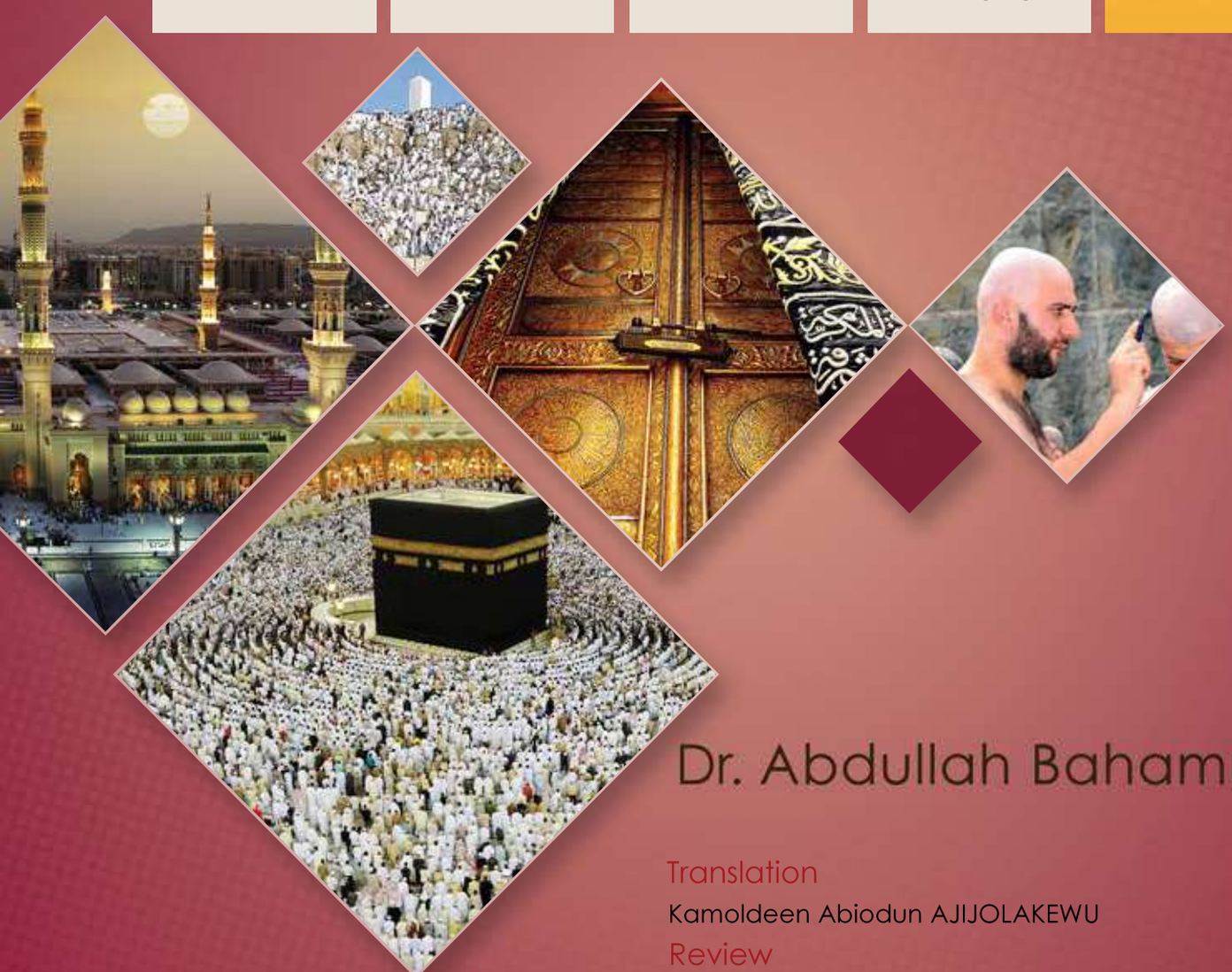

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Review

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The Pillars of Hajj, its obligatory aspects, and supererogatory acts

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The Pillars, Obligatory Aspects and Supererogatory Acts of Hajj

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The Pillars of Hajj

1. Ihram: The Prophet ﷺ said: "Deeds are according to intentions and every person will be rewarded according to his intention. Therefore, whosoever has emigrated for the sake of Allah and His Messenger, then his emigration was for Allah and His Messenger. And whosoever emigrated for the sake of a worldly gain, or a woman "whom he desires" to marry, then his emigration is for the sake of that which "moved him" to emigrate."(1)
2. The Sa'y between as-Safa and al-Marwa: From the Prophet's statement ﷺ "Perform Sa'y (between them) for indeed Allah has decreed that you perform Sa'y (between them)."(2)
3. Waqfat 'Arafah (the standing on Arafah) because the Prophet ﷺ said:"Hajj is 'Arafah."
4. Tawaaful Ifaaḍah: Allah said: "…and circumambulate the Ancient House." (al-Hajj: 29)

Warning!!!

Concerning omitting one of The Pillars of Hajj; if it is Ihram, then his religious rites are not established since he has not made his niyya (intention), and there is no act of worship without the correct niyya. If, however, it is another pillar, then he has not completed his religious rites until he fulfils it

(1) Source: Bukhari.
(2) Source: Ahmad.

Obligatory Aspects of Hajj

1. Assuming Ihram from the meeqaat; the Prophet ﷺ after listing the mawaqeet said: "Those mawaqeet are for their residents and non residents who pass through them with the intention of making Hajj or 'Umrah."(3)
2. Standing on 'Arafah until sunset for those that stayed there in the day, because the Prophet ﷺ stayed there until sunset.
3. Spending the night at Muzdalifah, because the Prophet ﷺ spent the night there. He said: "My nation should take its religious rites (from me), because I do not know if I shall be with them after this year."(4) He ﷺ permitted the weak Muslims (to leave for Mina) only after the middle of the night. This indicates that spending the night in Muzdalifah is obligatory, and Allah ordered the pilgrims to engage in His remembrance at Al-Mash'ar Al-Haram (Muzdalifah).

(3) Source: Bukhari.
(4) Source: Ibn Majah.

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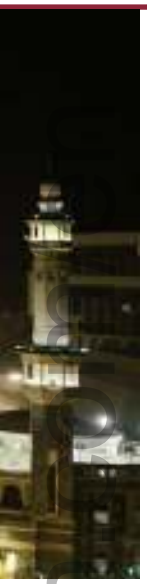

4. Passing the night in Mina during the days of Tashreeq as it is established that the Prophet ﷺ permitted the camel herders to not spend the night at Mina.(1) This shows that the original ruling is that spending the night in Mina is obligatory.
5. Stoning the Jamraat: Allah says: "And remember Allah during (specific) numbered days." (al-Baqara: 203). The specific numbered days: The days of at-Tashreeq.

   Stoning the pillars is a form of remembrance of Allah, the Most High, due to the Prophet's statement ﷺ: "Indeed circumambulating the House, (the circuits) between as-Ṣafa and al-Marwa, and stoning the pillars; all have been ordained to serve as a (form of) remembrance of Allah."(2)
6. Shaving and trimming the hair: Allah says; "Certainly, you shall enter al-Masjid al-Haram, if Allah wills, secure, (some) having their heads shaved, and (some) having their hairs cut short." (al-Fath: 27)
7. Farewell circumambulation (Tawaaf Al-Wada'): as confirmed on the authority of Ibn Abbas رضي الله عنهما: "The people were ordered to make the last of their worship (to be) at the House, but this has been waived for the menstruating women."(3)

The Supererogatory Acts of Hajj

1. Bathing and perfuming before assuming Ihram.
2. Wearing a wrapper (garment) and cover cloth which are white.
3. Saying the Talbiyah, starting when assuming Ihram and continuing until stoning Jamaratul aqabah.
4. The arrival circumambulation for those performing Ifrad or Hajj al-Qiraan.
5. Raml in the first three rounds during the arrival circumambulation.
6. Observing al-Idh'ṭiba' during the circumambulation of arrival, and this is done by passing the cover cloth under the right armpit and placing the ends of the cloth on one's left shoulder.
7. Spending the eve of Arafah at Mina.
8. Kissing the Black Stone.
9. Praying Maghrib and Isha' prayers merged and advanced at Muzdalifah.
10. Staying at Al-Mash'ar Al-Haram (the revered landmark) in Muzdalifa from Fajr until sunrise, if possible, otherwise it is acceptable to stay at any place in Muzdalifah.

(1) Source: Abu Ya'la in his Musnad.
(2) Source: Abu Dawud.
(3) Source: Muslim.

Supererogatory acts of Hajj

Whoever omits a supererogatory act (sunnah) of Hajj has not committed any violation and his Hajj is still valid.

The obligatory acts of Hajj

Whoever omits an obligation must offer blood (sacrifice an animal) to make up for this omission.

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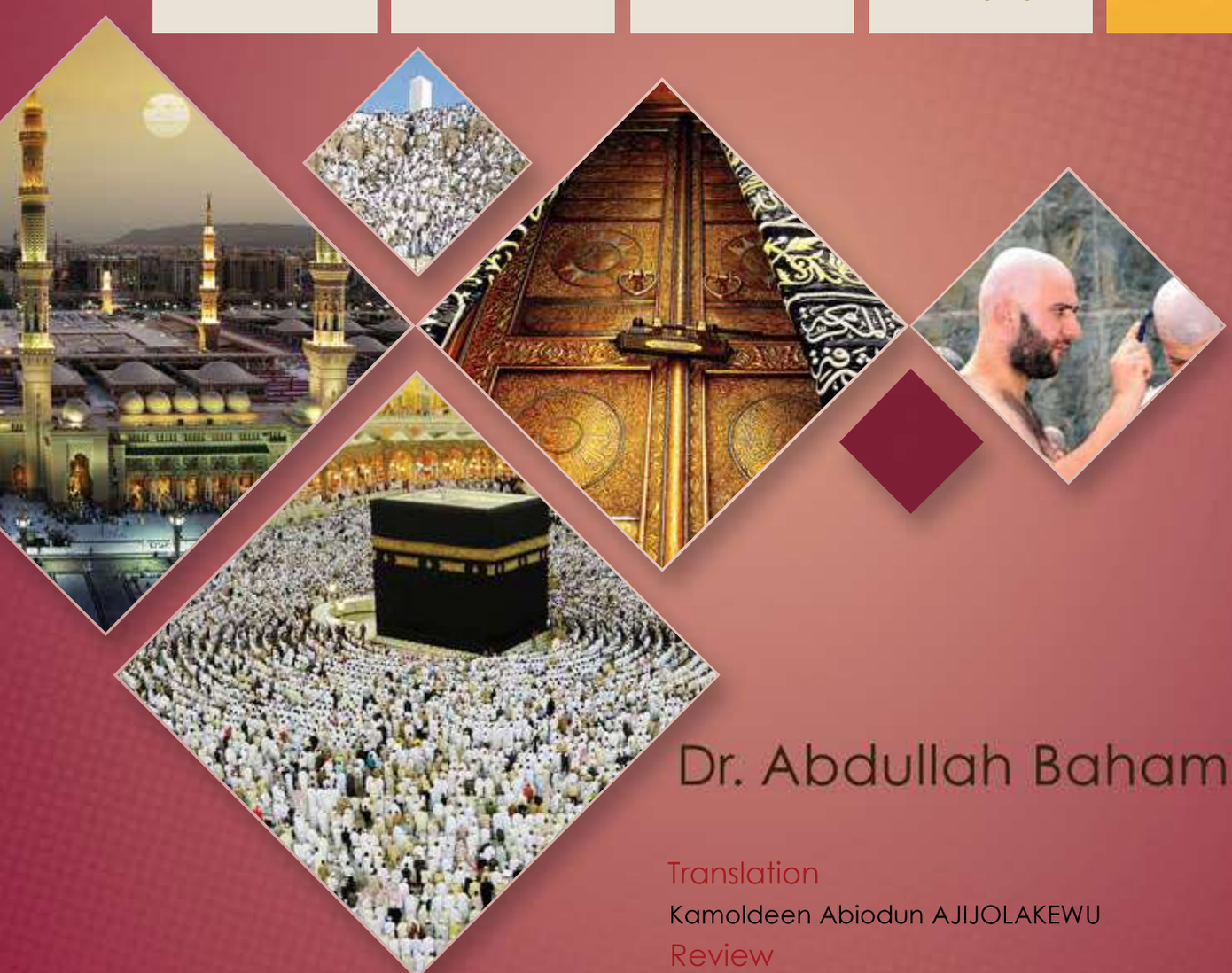

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The Pillars, Obligations and Supererogatory Acts of Umrah

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8 The Pillars, Obligations and Supererogatory Acts of ‘Umrah

Pillars of ‘Umrah

1. Ihram: Due to the Prophet’s statement ﷺ: “Deeds are according to intentions and every person will be rewarded according to his intention. Therefore, whosoever has emigrated for the sake of Allah and His Messenger, then his emigration was for Allah and His Messenger. And whosoever emigrated for the sake of a worldly gain, or a woman “whom he desires” to marry, then his emigration is for the sake of that which “moved him” to emigrate.”(1)
2. The Sa’y between as-Safa and al-Marwa: The Prophet ﷺ said: “Perform Sa’y (between them); indeed Allah has decreed that you perform Sa’y (between them).”(2)
3. Tawaaf: as Allah, the Most High, said, “…and circumambulate the Ancient House.” (Hajj: 29)

(1) Source: Bukhari.
(2) Source: Ahmad.

Ihram

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Obligations during ‘Umrah

1. Assuming Ihram from the Meeqat: The Prophet ﷺ, after mentioning the Mawaqeet, said: ”Those Mawaqeet are for their residents and non residents who pass through them with the intention of making Hajj or ‘Umrah.”(1)
2. Shaving or trimming the hair: Allah says: “Certainly, you shall enter al-Masjidul-Haram, if Allah wills, secure, (some) having their heads shaved, and (some) having their hairs cut short.” (al-Fath: 27)

The Supererogatory Acts of ‘Umrah

Any other act, apart from the pillars and obligatory acts, is a supererogatory act (sunnah), for example:

Bathing and perfuming before assuming Ihram.

Wearing a wrapper (garment) and cover cloth which are white.

Saying the Talbiyah until one sees the House and reaches the Black Stone.

Observing al-Idh’ṭiba’ during the Tawaaf, and this is done by passing the cover cloth under the right armpit and placing the ends of the cloth on one’s left shoulder.

(1) Source: Bukhari.

Cautions!!!

1. Whosoever omits a pillar of ‘Umrah has not completed his religious duty until he performs the omitted act.
2. Whosoever omits an obligation of ‘Umrah must offer blood (i.e. slaughter a sheep, one-seventh of a cow, or one-seventh of a camel.)
3. Whosoever omits a supererogatory act of ‘Umrah is free of any obligation and his ‘Umrah is still valid.

Ihram

Shaving and trimming

Bathing

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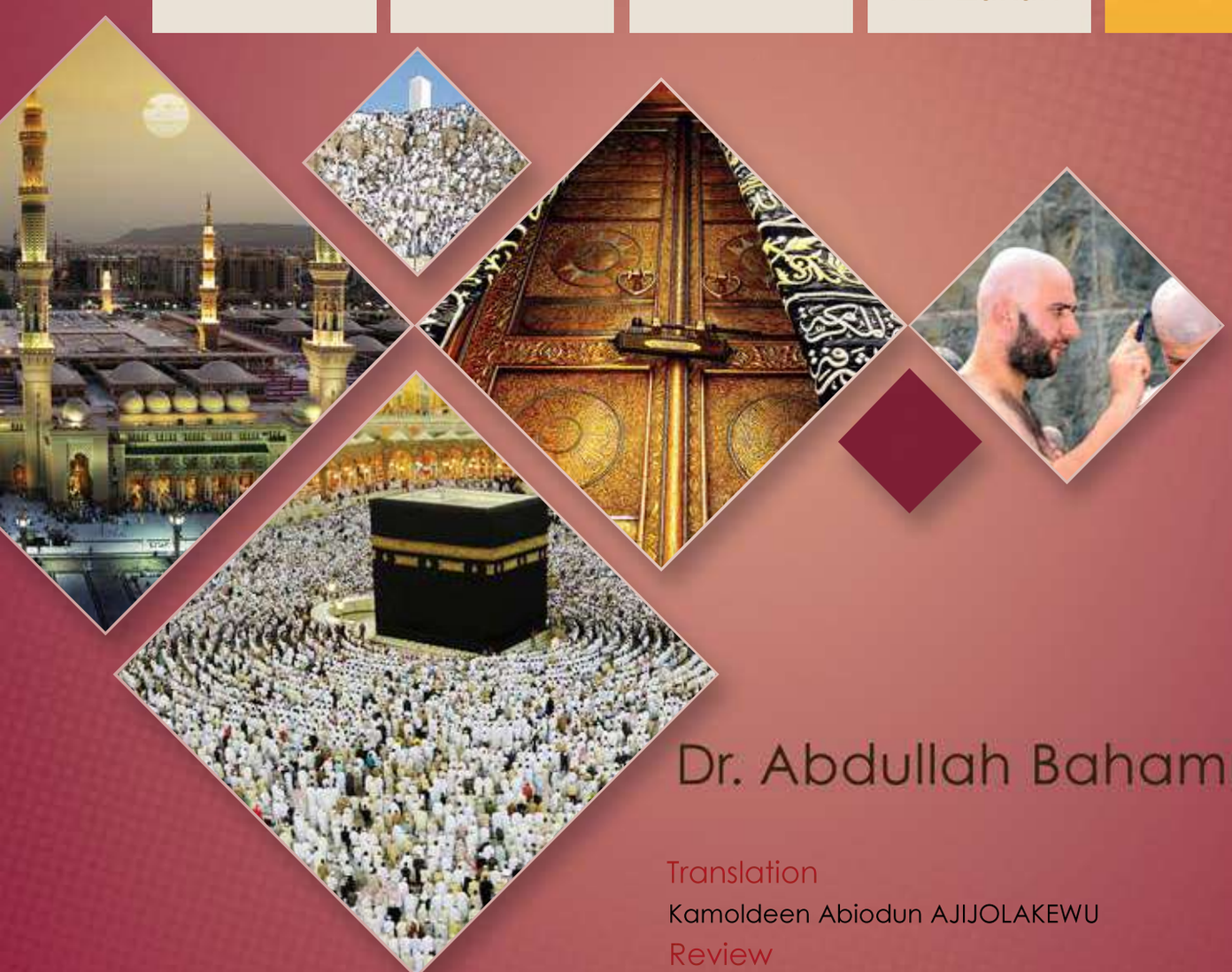

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Fidyah (Ransom) and Hady (Sacrifice)

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9

Fidyah (Ransom) and Had-y (Sacrifice)

Firstly: Fidyah

Fidyah

It is an obligatory payment to be paid by the pilgrim on Hajj or ʻUmrah as a result of omitting an obligation or committing a prohibited act.

Fidyah for omitting an obligation

Whoever omits an obligation of Hajj or ‘Umrah, like the one who does not spend the night at Muzdalifah, or the one who fails to shave his hair etc., a Fidyah (ransom) becomes binding on him and it is paid by blood.

What is meant by blood is one-seventh of a Badanah (i.e. camel or she-camel), or one-seventh of a cow, or a thaneey goat(1), or a jadha’ sheep(2), which is slaughtered in the sacred precincts of Makkah and distributed among its poor.

If he cannot afford this, he should fast for ten days: three days during Hajj-if possible-and seven when he returns home. Allah says: “But whoever cannot afford it should observe Saum (fast) three days during the Hajj and seven days after his return, making ten days in all. This is for him whose family is not present at Al-Masjid al-Haram (i.e. non-resident of Makkah). And fear Allah much and know that Allah is severe in punishment.” (Al-Baqara: 196)

(1) A thaneey goat: A one year-old goat.
(2) A Jadha’ sheep: that is six months old or above.

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Fidyah for committing a Prohibited Act

1. Fidyah for putting on a fitted garment, covering the head, using perfume, shaving the head and clipping the nails.

For this, he can choose one of the following three.

a. Fast for three days

b. Feed six needy people, giving each of them half a Ṣa' of rice, or the like.

c. Slaughter a sheep

Evidence for this is in Allah's statement: "And do not shave your heads until the Had-y reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing fast or giving sadaqah or offering a sacrific ." (Al-Baqarah: 196)

Whosoever intentionally does one of the five forbidden deeds mentioned above or a need arose that warranted his doing any of them and he did it, as in the case of the Ka'ab bin 'Ujrah ﷺ when he was in a state of Ihram, he must pay fidyah and this is called Fidyatul-aḍhaa. Whosoever does any of the forbidden deeds forgetfully has not earned any sin.

Clipping the nails

Shaving or trimming the hair

Using perfume

Covering the head with a close fitting objec

Wears tailored or fitted garments

2. Fidyah for sexual intimacy apart from intercourse, and for sexual intercourse during Hajj after the first disengagement (release from the prohibitions of ihram)

It is the same as the Fidyatul adhaa mentioned above.

3. Fidyah for sexual intercourse during Hajj before the first disengagement (release from the prohibitions of ihram)

It is paid by slaughtering a Badanah[1]. If he cannot afford it, he is to fast for three days in Hajj and seven after returning home. His Hajj is nullified, however it is still compulsory for him to complete it, and also perform another the following year.

(1) Badanah: A camel.

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4. Fidyah for sexual intercourse during 'Umrah

This is paid by slaughtering a sheep. His 'Umrah then becomes invalid and he must perform it again.

5. Fidyah for killing a game.

Sheep

If there is an animal similar to the game he killed, then he has a choice of slaughtering and giving this animal away, or buying food equal to the value of the animal and then dividing the food into Mudds, giving each needy person two Mudds, or he can fast one day for every two Mudds. And the meaning of similarity concerning the game is that the animal and the game he killed have some characteristics in common. It does not mean that they should be exactly alike, because this is impossible to obtain.

Example of this: if he killed an ostrich, he should pay by slaughtering a camel, because the two animals are similar, or he estimates the value of the game and buys food for this amount in the form of rice or barley etc., and the food should be distributed to the needy at the rate of two Mudds per every needy person.

A camel

If there is no animal or livestock which is similar to the game e.g. a locust or sparrow, then he chooses between buying its value in food to be given to the needy, or fasting a day for every two Mudds. Those who will evaluate the value of the killed game should be two honest experts in that field

It is not permissible to arrange a marriage during Hajj and 'Umrah, but no fedya should be paid if that is done.

Secondly: Had-y

Had-y

The animals driven to the Haram (at Makkah) for sacrifice, whether as a means of getting closer to Allah, or since it is obligatory as the haajj is performing either Hajj tamattu' or Qiran, or for the reason of Ihsar (obstruction or prevention from completing Hajj or 'Umrah or both of them when they are performed together.)

Types of Had-y

1. Had-y for Tamattu' and al-Qiran

It is compulsory for the pilgrim observing Tamattu' or Qiran Hajj to offer a Had-y, and this is either a sheep, one-seventh of a camel, or one-seventh of a cow. If he cannot afford it, then he fasts for ten days: three in Hajj and seven when he returns home. This obligation is in fact for those that are non-residents of Makkah. If he is a resident then neither a Had-y nor fasting is compulsory on him. Allah said:"… and whosoever performs the 'Umrah in the month of Hajj, before performing the Hajj, he must slaughter a Had-y such as he can afford, but if he cannot afford it, he should fast three days during the Hajj and seven days after his return, making ten days in all. This is for him whose family is not present at the Haram Mosque (i.e. non-resident of Makkah)" (al-Baqarah: 196).

2. Had-yut-Tatawwu': Voluntary Hady

This is offered by the pilgrim on Hajju-Ifrad (Hajj alone) or 'Umrah voluntarily; or what is offered by a pilgrim on Hajjut-Tamattu' and Hajjul-Qiran in addition to the obligatory one; or that which one who is not performing the pilgrimage

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sends to Makkah as an offering to be slaughtered as a means of getting closer to Allah. The Prophet ﷺ sacrificed a hundred badana (camels for sacrifice. (1)

Voluntary Had-y and that of Tamattu' and al-Qiran:

It is permissible for its owner to eat from it; rather it is recommended to eat of the voluntary Had-y as was practiced by the Prophet ﷺ, as he ﷺ ordered a piece from every camel (which he had slaughtered) to be cooked, and he drank from its broth."(2)

3. Had-yul-Ihsaar (Had-y due to Hindrance)

Al-Ihsar is an obstruction or prevention from completing Hajj or 'Umrah, or both of them when they are performed together. Whosoever assumes Ihram for Hajj or 'Umrah and was prevented by an enemy from entering the House (Ka'bah), or was afflicted by a condition that made him unable to enter the House, he must slaughter the offering in the place he was hindered, and then become disengaged from his Ihram. Allah says: "But if you are prevented (from completing them), sacrifice a Had-y animal." (al-Baqarah: 196). A Had-y of hindrance is a sheep, one-seventh of a camel or one-seventh of a cow.

The place where the Had-y is sacrificed

Had-yut-Tamattu', Qiran or Tatawwu' is to be slaughtered inside the precincts of the Haram and it is distributed among its needy. If he slaughters the animal outside the precincts of the Haram, then this does not suffice. Had-y of hindrance is to be slaughtered at the place where the owner is obstructed.

The period for slaughtering the Had-y

1. Voluntary Had-y and that of at-Tamattu' and al-Qiran

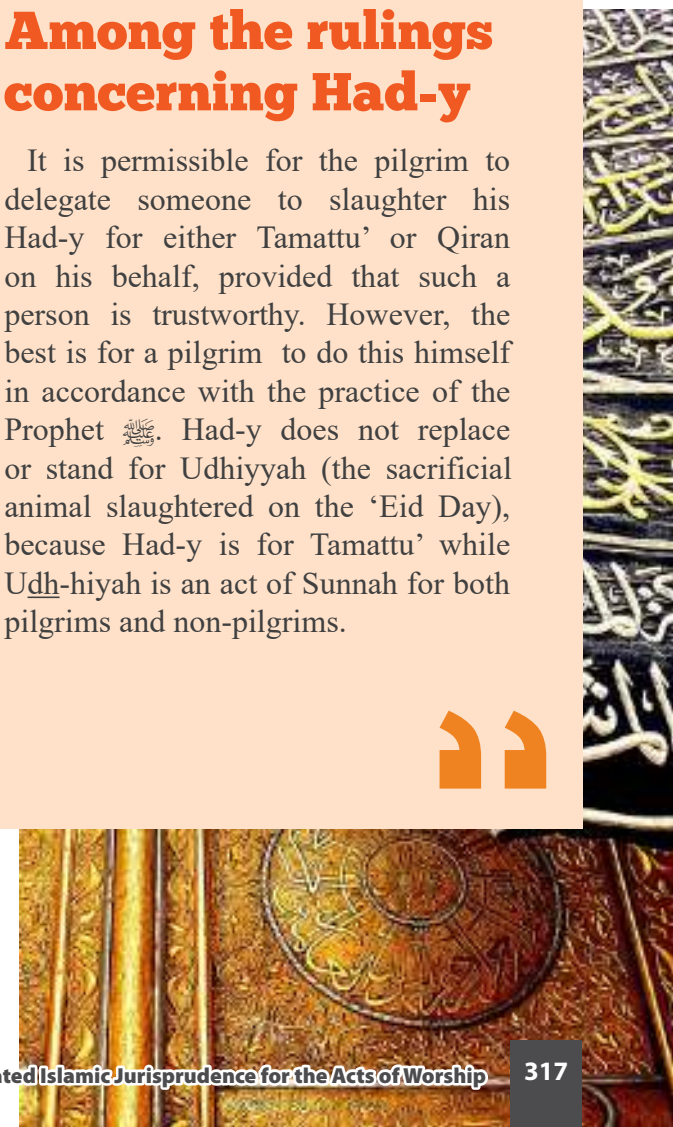
Its period starts after the 'Eid prayer and continues until sunset on the last day of Tashreeq, i.e. the thirteenth day.

2. Had-y of hindrance:

Its period is whenever the obstruction takes place .

Among the rulings concerning Had-y

It is permissible for the pilgrim to delegate someone to slaughter his Had-y for either Tamattu' or Qiran on his behalf, provided that such a person is trustworthy. However, the best is for a pilgrim to do this himself in accordance with the practice of the Prophet ﷺ. Had-y does not replace or stand for Udhiyyah (the sacrificial animal slaughtered on the 'Eid Day), because Had-y is for Tamattu' while Udh-hiyah is an act of Sunnah for both pilgrims and non-pilgrims.



(1) Source: Al-Bukhari.
(2) Source: At-Tirmidhi.

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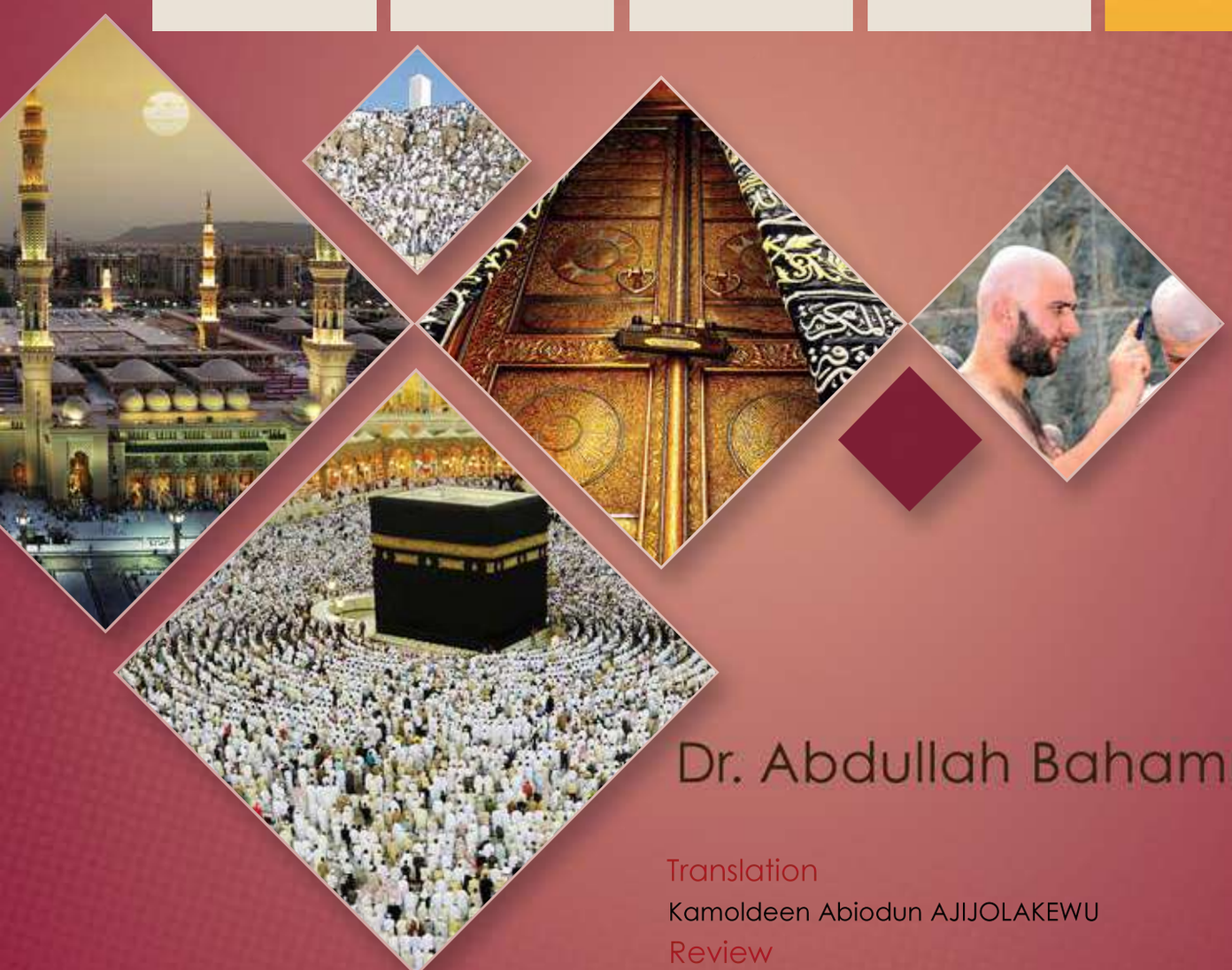

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Udhiyah

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10

Al-Adh'hiyah

Al-Adh'hiyah

Animals that are slaughtered on the days of slaughtering (10th, 11th, 12th and 13th of Dhul-Hijjah) as a means of getting closer to Allah

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Al-Adh'hiyah

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Deformities in the Sacrificial Animal

Distribution of the Sacrificial Anima

Ruling of the Sacrificial Animals

It is an emphatic Sunnah, due to Allah's statement: "Then pray to your Lord and sacrifice (to Him only)" (al-Kawthar: 2). The hadeeth of Anas ﷺ also mentions that the Prophet ﷺ sacrificed two rams that were Amlah[1], and Aqran[2]; he slaughtered both with his hands, saying, "Bismillah and Allahu Akbar", while placing his leg on their necks (Sifaa uhumaa)[3].[4]

(1) Al-Amlah : Black and white, with white dominating.
(2) Al-Aqran: Horned.
(3) Sifaa uhumaa: Plural of Safah which means side of the neck.
(4) Source: At-Tirmidhi.

The Time for Slaughtering the Sacrificial Animals

The time of slaughtering starts after the 'Eid prayers on the day of slaughtering and ends at sunset on the last day of at-Tashreeq (thirteenth day of Dhul-Hijjah.)

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Eligible Sacrificial Animals

1. A single sheep/goat is enough for one individual, and he can include whoever he wishes in sharing the reward thereof, because the Messenger of Allah ﷺ said when he wanted to slaughter his offering: "Bismillah, Allahuma taqabbal Min Muhammadin wa Ali Muhammadin wa min Ummati Muhammadin," meaning: In the name of Allah. O Allah, accept from Muhammad, the household of Muhammad and the nation of Muhammad."(1)
2. A single camel or cow is sufficient for seven. It is therefore permissible for seven individuals to jointly slaughter a camel or cow, due to the statement of Jabir رضي الله عنه: "The Messenger Of Allah ﷺ ordered us to join together to slaughter a cow or camel, each seven individuals on a Badanah(2)."(3)

The Satisfactory Age for the Sacrificial Animals

Al jaḍha' from among sheep: that which is six months old.

Ath-thaniyy from among goats: that which is a year old.

Ath-thaniyy from among cows: that which is two years old.

Ath-thaniyy from among camels: that which is five years old

(1) Agreed upon.
(2) Al-Badanah; a camel, male or female.
(3) Source: Muslim.

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The Best Sacrificial Animals

The best are camels, if all their meat is given to the poor, since they are the most expensive and of the most benefit to the poor. Next come cows, if all their meat is given to the poor, then a sheep/goat, then a seventh of a badana, then a seventh of a cow.

Deformities in the Sacrificial Animals

1. Deformities which disqualify them from being acceptable as sacrificial animals.[1]

- Al-'Awraa:

that which has lost one eye, or is totally blind

- 'Arjaa:

that which cannot walk (physically handicapped)

- Al-'Ajfaa:

that which is emaciated and skinny, and has not much flesh

- The obviously sick

Evidence for all these is the hadeeth of al-Baraa bin 'Aazib ﷺ who said: The Messenger of Allah ﷺ said: "It is not permissible to offer as a sacrifice an animal that clearly has one bad eye, a lame animal that is obviously lame, as sick animal that is obviously sick, or an animal that is so emaciated that it is as if there is no marrow in its bones[2]."[3] Added to these deformities are their likes or worse.

2. Deformities that do not affect the eligibility of an animal for sacrifice

- Al-Batraa':

that which is tailless.

- Al-Jammaa'

that which is naturally hornless .

- Al-Khasiyy

a castrated sheep.

- Other deformities

An animal that has a cleft or a notch in its ear, or a crack on its horn.

The above statements on eligibility and deformities of animals for sacrifice are also applicable to Fidyah and Had-y.

Distribution of the Sacrificial Animals

It is legislated that the owner of the animal eats a third, gives a third as a gift, and gives the remaining third as sadaqah; if he gives all as sadaqah, it is permissible; as is the case if he eats most of it.

(1) Preventing them from being eligible:
(2) Laa tunqaa: Very lean and has no marrow.
(3) Source: Muslim.

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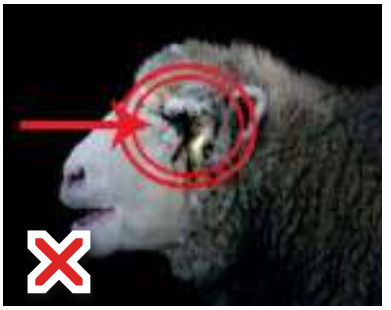
A malnourished animal



A one-eyed sheep

A limping sheep

A break in the horn

A hornless sheep

A tailless goat

A benefit

Whosoever wants to sacrifice on 'Eid day (Udhiyyah) should refrain from cutting any of his hair, nails or skin when the month of Ḍhul-Hijjah has set in, until he slaughters the animal. This is due to the hadeeth of Ummu Salamah (may Allah be pleased with her) that the Prophet said: "When the first ten days (of Ḍhul-Hijjah) set in and any of you wishes to make sacrifice, he should not touch of his hair or skin at all."[1] However, for those on whose behalf the offering is to be made e.g. the wife, children etc, they are not forbidden to cut anything from these.

(1) Source: Muslim.

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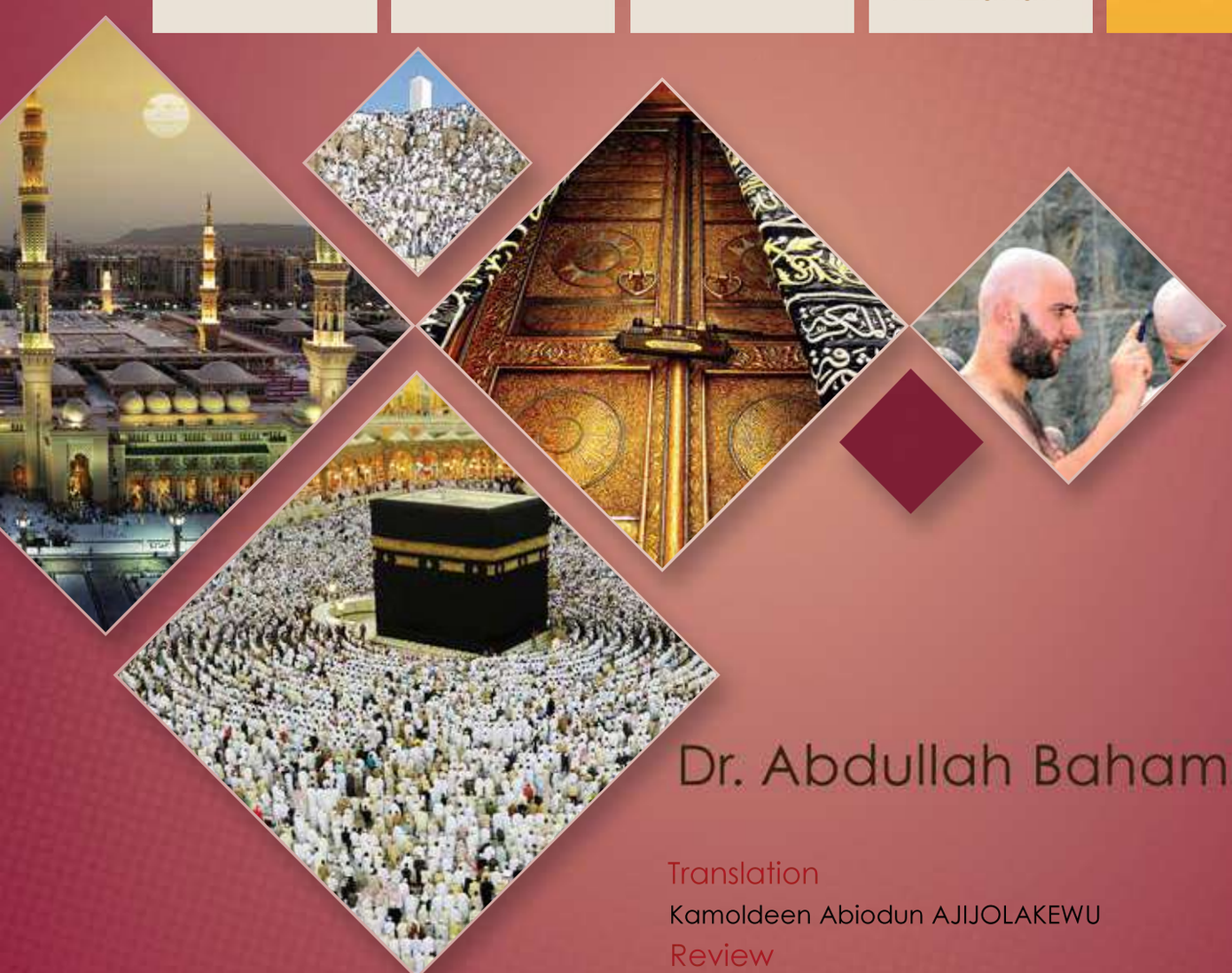

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Visiting Al madina Al munawara, its Virtues, and Significance

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11

Visiting Madinah, its Virtues and Significance

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The Names of Madinah

1. Madinah:

Allah The Most High said: "They (hypocrites) say: 'When we return to Madinah, the honourable will surely expel therefrom therefrom the meaner'" (Al-Munaafiquun: 8)

2. Taabah:

On the authority of Jabir bin Samurah ﷺ who said: I heard the Messenger of Allah ﷺ saying: "Indeed, Allah the Most High named Madinah Taabah."(1)

3. Taybah;

On the authority of Zayd bin Thabit from the Prophet ﷺ: "Indeed it is taybah; it removes sins as fire removes the dirt from silve ."(2)

(1) Source: Muslim.
(2) Agreed upon.

Virtues of Madinah

1. On the authority of Ṣa' d bin Abi Waqqas ﷺ who said that the Messenger of Allah ﷺ said, "Madinah is better for them if they knew; nobody leaves preferring another place to it except that Allah replaces him with someone better than him. And nobody perseveres with its hard times(3) and difficulti s except that I shall be for him on the day of Resurrection an intercessor or a witness."(4)

(3) Al-La'waa: Hardship and constraints
(4) Source: Muslim.

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2. On the authority of Abu Hurayrah ﷺ: Indeed the Prophet ﷺ said: "I have been ordered to go to a village[1] that eats up other villages[2], which people call Yathrib[3] and it is Madinah; it expels bad men[4] as bellows[5] remove dirt from iron[6]."[7]

The Special Qualities of Madinah

1. It is a sacred precinct and a safe haven between 'Ayr and Thawr–two mountains–so the trees therein are not to be cut and the game are not to be hunted.

The Messenger of Allah ﷺ said: "Madinah is a sacred precinct–that which is between 'Ayr and Thawr–whosoever does evil therein, or shelters an evil doer, then upon him is the curse of Allah, the angels and mankind altogether."[8]

Mount Thawr

(1) Ordered to go to a village: to migrate to it, stay and live therein.
(2) Eats up villages: Its people are conquerors of other places and it will be the centre of the troops of Islam.
(3) People call it Yathrib: It was called Yathrib by its people during the Jahiliyah period, but it is more suitable to call it Al–Madinah.
(4) It expels people: i.e. it removes the evil ones among them.
(5) Bellows: that which the blacksmiths blow their fi e with.
(6) Iron dirt: Its dirt and other impurities.
(7) Agreed upon.
(8) Agreed upon.

The Messenger of Allah ﷺ made it sacred just as Ibrahim made Makkah sacred.

On the authority of 'Abdullah ibn Zaid who said: "The Messenger of Allah ﷺ said: 'Indeed, Ibraheem made Makkah a sacred precinct and prayed for it, and I have made Madinah a sacred precinct as Ibraheem did with Makkah, and I prayed for it in its Mudd and Saa' (i.e. for its trade to increase) as Ibraheem ﷺ had done (for Makkah.)'"[9]

2. The reward of Ṣalāt therein is manifold.

The Prophet ﷺ said: "Ṣalāt in this Mosque of mine is better than a thousand Ṣalāt in any other place, apart from the Haram Mosque."[10]

Mount 'Ayr

(9) Source: Bukhari.
(10) Source: Bukhari.

3. In it is a meadow from the meadows of heaven, wherein it is Sunnah to observe Ṣalāt.

On the authority of Abu Hurairah ﷺ who said that the Prophet ﷺ said: "Between my house and my pulpit is a meadow from Paradise, and my pulpit is on my Hawdh (fount)."(1)

The Noble Meadow

(1) Agreed upon.

4. The false Messiah (al-Masih al-Dajjal), who will appear towards the end of time, will not be able to enter the city, nor will plague.(2)

On the authority of Anas ibn Maalik ﷺ who said that the Messenger of Allah ﷺ said: "The Dajjal will come to Madinah and will find angels guarding it, no plague shall enter it nor will the Dajjal, insha-Allah."(3)

5. The Messenger of Allah ﷺ sought blessings for it.

On the authority of Anas ﷺ: The Prophet ﷺ said: "O Allah, put in Madinah double of what you have put in Makkah in terms of blessings."(4)

6. Hunting in Makkah is an offense and is punishable, while hunting in Al-Madinah is also an offense but it is not punishable. Moreover, the offense resulting from hunting in Makkah is greater than that resulting from hunting in Al-Madinah.(5)

Ruling on Visiting the Mosque of the Prophet ﷺ

Visiting the Mosque of the Prophet ﷺ is not part of the conditions of Hajj, and neither is it one of its pillars or obligations; rather it is a recommended act (Sunnah) and can be performed at any time.

Furthermore, it is compulsory that the intention for the visit should be to pray in the Mosque, and not to visit the grave. On the authority of Abu Hurairah ﷺ, who said that the Prophet ﷺ said: "No one should journey to any Mosque except for three Mosques: the Haram Mosque, the Prophet's Mosque and al-Aqsaa Mosque."(6)

Shayk al-Islam Ibn Taymiyyah said: "If the intention of traveling is to visit the grave of the Prophet ﷺ, but not to pray therein, then the view

(2) Plague: a malignant disease.
(3) source : At-Tirmidhi.
(4) Agreed upon.
(5) Refer to Al-Momtea' vol. 7 p.257.
(6) Source: Muslim.

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of the Imams and majority of scholars is that it is neither a legislated nor a commanded act. The ahadeeth about visiting the grave of the Prophet ﷺ are all weak, according to the consensus of the scholars of ahadeeth, rather they are all fabricated and none of the reliable narrators of the Sunan related any of them, nor have any of the imams used any of them as evidence." (1)

Rulings Regarding the Visit and its Etiquettes

1. When the visitor to the Mosque arrives there, it is Sunnah for him to enter with his right foot saying: "Allahummaftah lee abwaaba rahmatika."(2) Meaning: Oh Allah, open the doors of Your mercy for me.
2. He observes two raka-at to greet the Mosque. It is better to observe the two raka-at in the area of the Noble Meadow.
3. It is Sunnah to visit the grave of the Prophet ﷺ and those of his two companions, Abu Bakr and Umar. He (the pilgrim) stands politely and reverently facing the grave of the Prophet ﷺ, and in a low voice says: "As-salamu 'alaika aiyuhal nabeyu warahmatullahi wabarakatuh, Salallahu 'alaika, wa jazaka 'an omatika Khayran." Meaning: may the peace, mercy and blessings of Allah be upon you, O Prophet. May Allah bless you, and reward you on behalf of your nation.

After uttering the above, it is recommended to take a step or two to the right to reach the grave of Abu Bakr ﷺ and greet him, saying: "As-salamu 'alaika ya Aba Bakr khalifata rasoullulahi, salallahu 'alaiyhee wa salama, wa rahmatullahi wa barakatuh, radyallahu 'anka wa jazaka 'an omati mohammadin, salallahu 'alayhee wa salam, khairan." Meaning: may Allah's peace, mercy and blessings be upon you, O Abu Bakr, Caliph of the Messenger of Allah ﷺ. May Allah bless you and reward you on behalf of the nation of Muhammad ﷺ

Following that, it is recommended to take a step or two to the right once more to reach the grave of Omar ﷺ and greet him, saying: "As-salamu 'alaika ya Omar, Ameeral Mo'mineen, wa rahmatullahi wa barakatuh, radyallahu 'anka wa jazaka 'an omati mohammadin, salallahu 'alayhee wa salam, khairan." Meaning: may Allah's peace, mercy and blessings be upon you, O Omar, Ameer of the believers. May Allah bless you and reward you on behalf of the nation of Muhammad ﷺ.

4. It is Sunnah for someone visiting the Prophet's Mosque to pray the five daily prayers therein and engage in much remembrance of Allah and supplication to Him there, and also perform many supererogatory prayers, especially in the Noble Meadow.
5. It is Sunnah to visit the Quba Mosque to pray therein and it is more preferable if such a visit takes place on a Saturday, according to the hadeeth of Ibn Umar ﷺ who said: "The Messenger of Allah used to visit the Quba Mosque both while on his mount and on foot and he used to observe two rak'aat therein." In another wording, "He used to visit the mosque at Quba every Saturday (i.e. every week)."(3)
6. It is Sunnah to visit the cemetery of Baqee'(4) and the graves of Hamzah and other martyrs, because the Prophet ﷺ used to visit them to pray for them. He would say: "As-salam alaykum ahlad diyaar minal mu'mineen wal muslimeen wa innaa insha Allah bikum lalaa'ikoon, as'alu llaha lana walakumul 'aafiyah." Meaning: "Peace be upon you, O people of the graves from among the believers and Muslims. Indeed we shall join you if Allah wills. I ask Allah to grant us and you safety."(5)

(1) Majmoo' al- Fatawa vol.27, pg 26.
(2) Source: Muslim.
(3) Source: Muslim.
(4) Al-Baqee': The place where a large number of the companions were buried.
(5) Source: Muslim.

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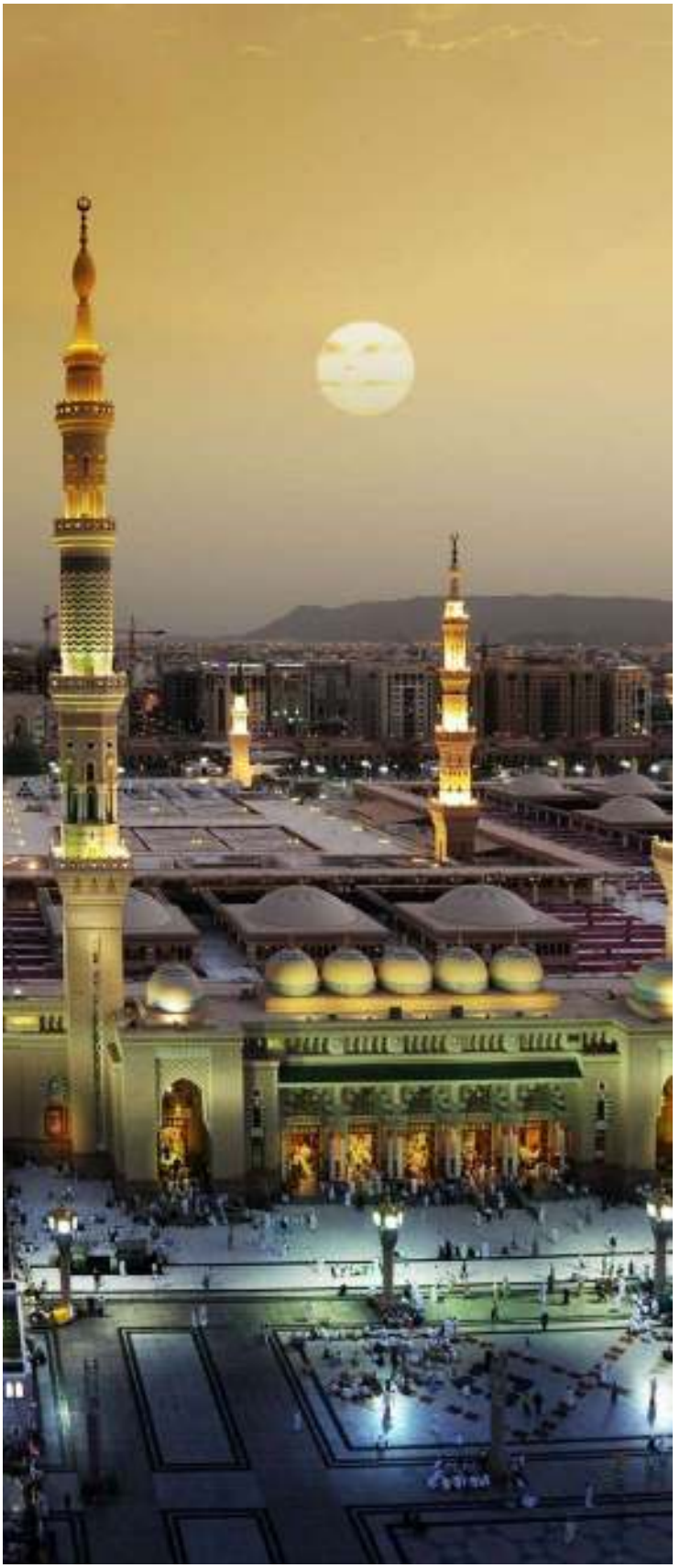
Mistakes and Warnings Regarding the Visit

1. Traveling and carrying luggage with the intention of visiting the Prophet's grave and other archaeological (historic) sites in Madinah. What is authorized is traveling to visit the Prophet's Mosque to pray in it, while visiting the grave is included in the visit to the mosque.
2. Facing the grave when supplicating.
3. Supplicating to the Prophet and seeking one's needs from him instead of Allah, the Most High, which is a kind of major shirk.
4. Rubbing the walls of the grave chamber in order to seek blessings; this is one of the forbidden innovations and is a means that leads to committing major shirk.
5. Raising one's voice while at the grave of the Prophet ﷺ, staying there for a long time, repeating the Tasleem from afar every time one enters (the Mosque), and placing the right hand over the left on the chest, as done in salāt, while saying the Salaam greeting.



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Friendly Websites

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